

lows:—After the universal destruction of the world, Brama, who sprung from Siva, first created four persons namely, *Janacun*, *Janercomaran*, *Januthan*, and *Jananthurn* these, through the spiritual knowledge of the eternal god, which they acquired, became devotees. This circumstance defeated the hope of Brama in making the world peopled by their means. Brama accompanied by his four sons attended upon Vishnoo, and doing obeisance to him, represented how he was disappointed in his sons, and asked him the favor of his instructions regarding the subject of creation. Vishnoo replied, that he could do nothing regarding the subject of creation, but he referred him to Siva. Now Brama, through the medium of *Nundicasuren*, had access to the sacred presence of Siva, and worshipping him, he prayed thus—"Oh God of Gods and Lord of Lords! Creation is at a stand in consequence of my sons having devoted themselves to a religious life, and abstaining from matrimony." Upon this Siva having destroyed all, looked at his left shoulder from which Ooma sprung. From the union of Siva and Ooma, sprung Vishnoo, Brama, Janaga and others. Siva then addressed Vishnoo, and said, that the world could be populated from the union of man and woman. Vishnoo, Brama and others, delighted with what had passed, went to their respective residences. Brama then went on with his works of creation. From this circumstance originated *Ooma Mahaswara*.

The image of Ooma Mahaswara has four hands, in one he is holding a red hot iron, in another a deer, with the third he is addressing Vishnoo, and with the fourth he is bestowing a benediction on the worshippers. The image described as seated on Siva's left is Ooma.

SOOKASANA MOORTEE.

(Plate No. 32.)

The Sanscrit Scunda Pooranam thus relate the origin and history of Sookasana Moortee, or Siva in the form represented in Plate No. 32.

That in the beginning of the world, Brahma the eternal god and Vishnoo, and the three hundred and thirty-three millions of Devatahs or gods (which forms the Hindoo Pantheon,) having been most cruelly oppressed by *Soora-Pudma* a son of *Cusia-brahma*, they proceeded to the holy mountain of Kylasa, and prostrating themselves at Siva's feet, addressed him thus—"We are most cruelly (said they) oppressed by *Soora-Pudma* the tyrant, and annoyed and harassed by the servile employment he imposes upon us. We have no other resource left to rescue ourselves from this tyrant, but to place our reliance on you for assistance. Have compassion upon us who are quite forlorn, and give us your hand and promise of protection." Upon these humble supplications, Siva, (as he is sometimes called) the sea of mercy, pitying their deplorable case, gave them his hand and promise of protecting them from the oppression of *Soora-Pudma*. Thus being assured of assistance, they went to their respective homes, fully persuaded that

they would be emancipated from slavery and cruel oppression. After their departure, Siva and *Parasuctee*, sat together on a seat called *Sookasana* in order to consult the measure which he was to adopt to redress the grievances of the Devatahs. Hence Siva obtained the name of *Sookasana* Moortee. This sacred bodily shape Siva assumed on the holy mountain of Kylasa, and whilst he was sitting together with *Parasuctee*, a demon, named *Mulcanun*, and who emanated from the magic power of the Reeshees, residing in the forest, called *Daroogaranam*, was sent up against Siva for the purpose of destroying him, but he trampled the demon under his feet, when he appeared in his presence, and then began to give *Parasuctee* an account of the birth, character, and tyranny of *Soora-Pudma* against whom the Devatahs preferred a complaint.

It is also written in the Hindoo Mythology that in times of old, there lived a potent monarch, whose name was *Perapagavan*, and who ruled over the island of *Chamali*:*—he had four sons, named *Sooran*, *Pudman*, *Daroogan*, and *Singan*, who renounced the desire of temporal power but were intent upon obtaining the highest degree of spiritual bliss; for the attainment of which they were consulting together about the plan they ought to pursue, when they were met by a Reeshee, and earnestly prayed him to put them in the way of obtaining eternal bliss. He told them the sacred story of Soobramany the beloved son of Siva the master of Kylasa, and the miracles performed by him. They were quite delighted, and wishing to obtain the same degree of sublime happiness, which Soobramany was enjoying, they learned the mystical verses, and sacred prayers and hymns and began to perform religious austerities that they might be admitted into the mansion of the highest degree of bliss, as the domestics at least of Soobramany, by assuming the forms of a lion, an elephant and a peacock, and as his insignia, under the shape of a cock. This having been communicated to the animals who were then, the vehicles of Soobramany, enjoying with their master incomparable happiness, by *Ga-rooda* the vehicle of Vishnoo, and the Swan, the vehicle of Brama, they became jealous of them, and proceeding to the place where they were performing the religious austerities, they fell upon them and beat them most unmercifully; an outrage which they could hardly suffer. They proceeded to Kylasa, and informed *Nundicasaveran* the doorkeeper of Siva's mansions on Kylasa, of the insolence of the vehicles of Soobramany. Just about the same time Soobramany came to visit him, and being enraged at the malignant conduct of his creatures, he cursed them that they should be born as *Ascooras* under the same name of the persons whom they ill-treated. At this malediction they were frightened, and expressed their sorrow, at what they had done. Soobramany then promised that he would himself assume a human shape and exculpate them from their crime, so as to enable them to join him again in his mansions of fe-

* Unknown.

licity. They were afterwards, accordingly born of a woman named *Moya*, the consort of *Casia-bramha*, who was performing religious austerities. They underwent such ardent and austere mortifications, that they obtained the boon of never being killed by any one, and of reigning all over the universe without any rival. They now exercised every act of cruelty both upon human and heavenly beings, and even compelled the Devatahs to carry flesh upon their heads, and to do the meanest offices.

After having thus given a short account of *Soora-Pudma*, Siva ordered Soobramany to assume a human shape and rid the world of the tyrant.

From the seat of *Sookasana*, Siva is called *Sookasana-Moortee*. This is reckoned as one among the sixty-three incarnations of Siva. Images representing the Sookasana-Moortee is worshipped in several temples of Siva.

This image has six arms, in one he holds a deer, in another a red hot iron, in another a snake, in another a club, in the fifth a bell, and the sixth represents the attitude Siva was in while giving promise of protection to the Devatahs.

The figure under the foot of the image represents the demon above stated.

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

Continued from page 56.

Yama receives the good with much affection, and, feasting them with excellent food, thus addresses them: 'Ye are truly meritorious in your deeds; ye are wise; by the power of your merits ascend to an excellent heaven. He who, born in the world, performs meritorious actions,—he is my father, brother, and friend.'

The wicked have 688,000 miles to travel to the palace of Yama, to receive judgment. In some places they pass over a pavement of fire; in others the earth in which their feet sink is burning hot; or they pass over burning sands, or over stones with sharp edges, or burning hot; sometimes showers of sharp instruments, and at others showers of burning cinders, or scalding water, or stones fall upon them; burning winds scorch their bodies; every now and then they fall into concealed wells full of darkness, or pass through narrow passages filled with stones, in which serpents lie concealed; sometimes the road is filled with thick darkness; at other times they pass through the branches of trees the leaves of which are full of thorns; again they walk over broken pots, or over hard clods of earth, bones, putrifying flesh, thorns, or sharp spikes; they meet tigers, jackals, rhinoceroses, elephants, terrible giants, &c.; and in some parts they are scorched in the sun without obtaining the least shade. They travel naked; their hair is in disorder; their throat, lips, &c. are parched; they are covered with blood, or dirt; some wail and shriek as they pass along; others are weeping; others have horror depicted on their countenances; some are dragged along by leathern thongs tied round their necks, waists, or hands; others by cords passed through holes bored in their noses;

others by the hair, the ears, the neck, or the heels; and others are carried having their heads and legs tied together. On arriving at the palace, they behold Yama clothed with terror, two hundred and forty miles in height; his eyes distended like a lake of water; of a purple colour; with rays of glory issuing from his body; his voice is loud as the thunders at the dissolution of the universe; the hairs of his body are each as long as a palm-tree; a flame of fire proceeds from his mouth; the noise of the drawing of his breath is greater than the roaring of a tempest; his teeth are exceedingly long; and his nails like the fan for winnowing corn. In his right hand he holds an iron club; his garment is an animal's skin and he rides on a terrific buffalo. Chitru-gooptu also appears as a terrible monster, and makes a noise like a warrior when about to rush to battle. Sounds terrible as thunder are heard, ordering punishments to be inflicted on the offenders. At length Yama orders the criminals into his presence, and thus addresses them: 'Did you not know that I am placed above all, to award happiness to the good, and punishment to the wicked? Knowing this, have you lived in sin? Have you never heard that there are different hells for the punishment of the wicked? Have you never given your minds to religion? To-day, with your own eyes, you shall see the punishment of the wicked.—From yougu to yougu stay in these hells!—You have pleased yourselves in sinful practices: endure now the torments due to these sins. What will weeping avail?' Yama next directs Chitru-gooptu to examine into the offences of the criminals, who now demand the names of the witnesses: let such, say they, appear, and give their evidence in our presence. Yama smiling, though full of rage, commands Sooryu,¹ Chundru,² Puvunu,³ Ugnée,⁴ Akashu,⁵ Prit'hivee,⁶ Vuroonu,⁷ Tit'hee,⁸ Dinu,⁹ Ratree,¹⁰ Pratu-kalu,¹¹ Sundhya-kalu,¹¹ and Dhurma,¹² to appear against the prisoners; who, hearing the evidence, are struck dumb; and remain trembling and stupified with fear. Yama, then, gnashing his teeth, beats the prisoners with his iron club till they roar with anguish; after which he drives them to different hells.

Of future happiness.

The shastrus teach that there are four kinds of happiness after death, 1. That possessed in the heavens of the gods;—2. that, when the person is deified;—3. that which arises from dwelling in the presence of the gods;—and, 4. in adsorption.† In the three first, the person is subject to future birth, but not in the last. The three first are obtained by works; the last by divine wisdom.

The descriptions which the pooranus give of the heavens of the gods are truly in the Eastern style: all things, even the

1 The sun. 2 The moon. 3 Wind. 4 Fire. 5 Æther. 6 Earth. 7 Water. 8 A lunar day. 9 Day. 10 Night. 11 Morning. 12 Evening. 13 A representative of Yama. All the elements, and the divisions of time, are thus called upon to witness against the prisoners.

* The Meemansu writers have decided, that there is no separate place of future happiness; that whether a person enjoy happiness or endure misery, the whole is confined to the present life. The pooranus, on the other hand, declare, that there are many places of happiness and misery, and that persons go to these places after death.

† All raised to heaven are not permitted to approach the god in whose heaven they reside. This privilege belongs only to favourites.

‡ The vedantu shastrus teach that wherever a person possessing divine wisdom dies, he is immediately received into the divine nature, as air, escaping from a vessel when broken, immediately mixes with the surrounding air. The pooranus, however, teach, that the soul of such a person ascends to God inhabiting a certain place, and is there absorbed in the divine nature.

beds of the gods, are made of gold and precious stones. All the pleasures of these heavens are exactly what we should expect in a system formed by uninspired and unrenewed men: like the paradise of Mahomet, they are houses of ill-fame, rather than places of rewards for 'the pure in heart.' Here all the vicious passions are personified, or rather deified;—the quarrels and licentious intrigues of the gods fill these places with perpetual uproar, while their impurities are described with the same literality and gross detail, as similar things are talked of among these idolators on earth. It would be a flagrant insult to compare these heavens with the place which our Saviour went to prepare for his disciples;* but the serious enquirer after truth will be struck with this additional proof, that the Christian religion is 'worthy of all acceptance.'

I here subjoin an account of the heaven of Coobera, the god of riches, from the *Muhabharatu*: It is eight hundred miles long, and five hundred and sixty broad. The wind, perfumed with ten thousand odours, blows in soft breezes, and the place, in every part adorned with gold and jewels, displays a glory like that produced by the rays of the full moon. Here are also canals of the purest water filled with fish, water-fowl, water lilies, &c. with flights of steps made of gold; with forests and gardens in which Coobera and his courtizans divert themselves. In the treasury of this god are immense heaps of jewels, gold, silver, &c. from which the gods and goddesses supply themselves with ornaments. Coobera sits on a throne glorious as the meridian sun, and reposes on a bed equally splendid. He is surrounded by different gods, among whom are Siva, Doorga, Siva's bull, his servants Nundee, Muhakalu, Shunkoo, Kurnu, &c. and by a thousand goddesses, or concubines, shining like the lightning, and adorned with loads of jewels; by the titans, by Ravunu, Vibheeshunu, and other rakshusus, the pishachus, the gundhurvus, the kinnurus, the upsuras, the vidyadhurus, the mountain gods, &c. Before this assembly the upsuras dance; the kinnurus, (with horses' mouths), and the gundhurvus, sing and play on heavenly instruments. All the pleasures of the other heavens are to be found here.

The following are esteemed works of merit capable of raising a person to celestial happiness: Honouring, entertaining, serving, and giving gifts to bramins: the more learned the bramhun, the greater the merit. Worshipping, and repeating the names of the gods, and particularly that of a person's guardian deity. Visiting, or residing at, holy places, and performing the accustomed religious ceremonies there. Performing the shraddhu for deceased ancestors. Bathing in the Ganges and other sacred rivers. Offering sacrifices. Building temples, cutting roads and pools, planting trees, especially sacred trees; making and setting up images. Repeating the gayu-tree, and other parts of the vedus. Reading the vedu and other shastrus, or hearing them read. Honouring and serving a spiritual guide. Hospitality to guests, especially to bramins. Fasting, particularly at times directed by the shastrus. Burning with a deceased husband. Parting with life in sacred places.

King Soorut'hu was raised to the heaven of Indru for performing the sacrifice of a horse.† King Trishunkoo obtained heaven by the power of the merits which Vushisht'hu, a bram-in, transferred to him.‡ Umbureeshu, a king, was about to perform a human sacrifice, in order to obtain heaven; but when

going to slay the victim, through the interference of Vishwamitru, a bram-in, his sacrifice was accepted of the gods, though the victim was not slain,* and the king ascended to the heaven of Indru.† King Indru-dyoomnu, by performing austerities, offering sacrifices, and presenting gifts to bramins, obtained the power of going to heaven whenever he chose.‡

Beside these 'works of merit,' performed by Hindoos under the hope of obtaining a heaven of sensual pleasures after death, there are a number of other actions performed by them, supposed to be meritorious in their nature, but which, in the opinion of a christian, deserve punishment, even in this life:—The Hindoo widow, burning with the dead body of her husband, is promised a residence in heaven during the reigns of fourteen Indras; yet no christian doubts whether these are real murders or not. The deaths of vast multitudes of Hindoos are procured or hastened annually by immersing a part of the body, in a state of dangerous sickness, in the Ganges, and by pouring large quantities of this water into the body of the dying person: yet the Hindoos think it a work of great merit. Many persons voluntarily renounce life in the Ganges, under the hope of obtaining immediate entrance into heaven; and yet a jury of Englishmen would pronounce it self-murder. Infatuated mothers devote their children to this sacred river, not doubting but they are sending them to heaven; yet we feel certain that every such infant is murdered. Many of the practices in the presence of the Hindoo idols, in the very midst of worship, are so dreadfully obscene, that I am persuaded even a Billingsgate mob would not suffer the actors to escape without some marks of their disapprobation; and yet the Hindoos expect nothing less than heaven for these *works of merit*. A great number of the Hindoo modern saints live in a state of perpetual intoxication, and call this stupefaction, which arises from smoking intoxicating herbs, *fixing the mind* on God. Nor do the Brumnucharees, who follow the rules of the Tuntru shastrus, and practice unutterable abominations,§ under what they call the forms of religion, ever doubt whether these acts are meritorious, and capable of raising the person to heaven or not. Even women of the town have worship performed by bramins in brothels, from which they expect rewards in a future state; so completely absent from the Hindoo mind is the christian idea of purity of heart; and of the necessity of this in order to approach God.

The Hindoos profess to have a great reliance upon the merit of their works, though they do not depend upon any one ceremony to procure future happiness: One Hindoo travels to the south; another to the north; to obtain some salvation-giving charm: but after all, he listens to any new nostrum with as much eagerness as though he had hitherto done nothing towards obtaining heaven.¶ As a person's continuance in heaven depends on the quantity of his merit, this may be another reason why the Hindoo performs so many different works to obtain the same thing.

* He repeated an incantation given him by Vishwamitru, which destroyed the power of the fire.

† Shree-bhaguvatu.

‡ Muhabharatu.

§ Though the author has drawn away the veil from some of these scenes, yet the christian public must give him credit respecting the rest, for they are so intolerably gross, that they cannot be fully dragged into public view.

¶ The Hindoos have as great a propensity to embrace new theories of religion as any other heathens whatever, where the cast does not interfere.

* John xiv 2.

† Shree-bhaguvatu.

‡ Ibid.

After the death of a Hindoo, who has been particularly diligent in practising the ceremonies of his religion, his neighbours speak of him with much respect: one person perhaps asks another: 'Who has been burnt at the landing-place to-day?' The other answers—'Such an one: he was an excellent character: he assisted others; he was very strict in performing his daily ablutions; he visited such and such holy places; he was very generous to bramins and to strangers; he venerated the gods, &c. No doubt he will obtain a place in heaven.' When a person dies who has not been liberal to bramins, nor expended any thing in the ceremonies of his religion, his neighbours doom him to hell without ceremony. When a neighbour mentions him, the person to whom he speaks, affects perhaps to be alarmed that the sound of such a person's name has entered his ear, and, to remove the evil effects of such a circumstance, he repeats the names of several gods in some such form as this: 'Ah!—Ah!—Muhabharutu! Muhabharutu! Muhabharutu! Door-ga! Door-ga! Door-ga! I must fast to-day, I fancy, for hearing this vile person's name repeated.' If the person has lived in all manner of impurity, and, in the language of scripture "has drank iniquity like water," and yet has performed the popular ceremonies with a degree of regularity, he is spoken of with respect, for it is a principle of the Hindoo religion that good works absolutely atone for bad ones.* Notwithstanding it is common for survivors to speak in high terms of the future state of those who were zealous idolators, it is a doctrine repeatedly inculcated in the Hindoo shastrus, that those who have not overcome their passions, (pure and impure), though they may have performed the usual ceremonies of their religion, cannot obtain celestial happiness. The doors of heaven are therefore shut against the great bulk of the people; they have neither performed splendid religious actions, nor subdued their passions, nor fixed their minds on God, nor performed severe religious austerities. The shoodru, also, having no inheritance in the vedus, is placed in far worse circumstances than the bramin. Heaven was made for bramins, as well as the earth; and in general a Hindoo must be raised to braminical birth before he can raise his eyes towards heaven as his home.† Very few therefore indulge the hope of heaven.‡ On the contrary, when at the point of death, almost every Hindoo is in a state of the most perplexing anxiety, like mariners in a storm when the vessel has become wholly unmanageable. Such a wretched Hindoo, in these moments, is often heard giving vent to his grief and fears in the midst of his relatives, as he lies by the Ganges. If he be advanced in years, they endeavour to comfort him by reminding him, that he could not expect to have lived much longer; that he leaves a numerous family in comfortable circumstances; and further, that his merits will certainly raise him to heaven. The dying man, however, finds no comfort in the merit of his works, but gives utterance to excessive grief in some such language as this: 'I! what meritorious deeds have I performed? I have done nothing but sin. Ah! where shall I go!—Into what hell shall I be plunged!—What shall I do?—How long shall I continue in hell?—

* Nominal christians little imagine how heathenish many of their religious notions are.

† How different the spirit of the true religion: "To the poor is the gospel preached." "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

‡ As all other ways of obtaining heaven are rendered so difficult to the poor, this is one reason which reconciles a Hindoo widow to the funeral pile, as by this act she is quite certain of obtaining future happiness both for herself, her husband, and several generations of her ancestors.

What hope can I have of going to heaven?—Here I have been suffering for sin; and now I must renew my sufferings!—How many births must I pass through?—Where will my sorrows terminate?—As a forlorn and miserable hope, he calls upon his friends to give him their blessing, that Gunga may receive him; and he takes leave of them in the utmost perturbation of mind. A Hindoo knows nothing of that hope which is "as an anchor to the soul, both sure and steadfast."

When I urged upon a bramin with whom I was in conversation, that the shastrus made large promises* to those who repeated the name of a god, or bathed in sacred rivers, or visited holy places, &c. I was told by a learned bramin, that the same shastrus declared, that these promises were only made to allure men to the performance of their duty, and were not meant to be literally fulfilled.†

Absorption.—God, as separated from matter, the Hindoos contemplate, as a being reposing in his own happiness, destitute of ideas; as infinite placidity; as an unruffled sea of bliss; as being perfectly abstracted; and void of consciousness. They therefore deem it the height of perfection to be like this being. Hence Krishnu, in his discourse to Urjoonu,‡ praises the man 'who forsaketh every desire that entereth into his heart; who is happy of himself; who is without affection; who rejoiceth not either in good or evil; who, like the tortoise, can restrain his members from their wonted purpose; to whom pleasure and pain, gold, iron, and stones are the same.' 'The learned,' adds Krishnu, 'behold Brumhu alike in the reverend bramin, perfected in knowledge; in the ox, and in the elephant; in the dog, and in him who eateth of the flesh of dogs.' The person whose very nature, say they, is absorbed in divine meditation, whose life is like a sweet sleep, unconscious and undisturbed, who does not even desire God, and who is thus changed into the image of the Ever-blessed, obtains absorption into Brama.§

The ceremonies leading to absorption are called by the name of *tupushya*, and the person performing them a *tupushwee*. Forsaking the world; retiring to a forest; fasting, living on roots, fruits, &c. remaining in certain postures, exposure to all the inclemencies of the weather, &c.—these, and many other austere practices, are prescribed, to subdue the passions, to fix the mind, habituate it to meditation, and fill it with that serenity and indifference to the world, which is to prepare it for absorption, and place it beyond the reach of future birth.

* He who bathes in the Ganges at an auspicious junction of certain planets, is assured that by this act he delivers himself and 3,000,000 of ancestors from hell.

† What a contrast is this to the doctrine of the gospel: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." *Heb. vi. 17, 18.*

‡ Bhaguvutu Geeta.

§ Some of the followers of Vishnoo (*Voishnavus*) are not pleased with the idea of absorption, or of losing a distinct and conscious state of Existence. They are represented as praying thus: 'O Vishnoo! we do not wish for absorption; but for a state of happiness in which we shall for ever see and serve thee as our Lord in which thou wilt continue as our beloved master, and we as thy servants. Agreeably to this prayer, they believe that devoted *Voishnavus* after death will be freed from future birth, and remain for ever near Vishnoo in the heaven of this God.

(To be Continued.)

Nº 33.



SOMASKANDA MOORTEE.

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CHAPTER IX.

SOMASKANDA MOORTEE.

(Plate No. 33.)

It is stated in the Scanda Pooranam that in the first ages of the world when Siva was instructing Janacuthanunthanur, Janacoomarur and Janarasoosodonur the sons of Brama in Santhee,* Crüt† and Yogam‡ they were not capable of comprehending him, he was therefore obliged to explain to them clearly and simply the nature of his tuition regarding the Yogam, and putting himself in the position in which the Yogam should be performed he continued in such a profound meditation and disregard of all worldly objects for so considerable a length of time, that the generative and creative powers ceased to co-operate with each other and the world became a waste. In the meanwhile Soorapudma exercised every species of tyranny and oppression in heaven and earth and his son Bannoogoopen seized the son of Davindra the king of heaven and confined him in a dungeon. In consequence of the intolerable outrages committed by them, Davindra and the Devatahs (Gods) applied to Brama for redress and protection to which he said that he could not remedy the evil and referred them to Vishnool, who also having declared that it was not in his power to do them justice, they repaired to Kylasa where they found Siva deeply engaged in meditation, and fearing that their presence might disturb him from his devotions they consulted together regarding the most expeditious course they ought to resort to, in order to deliver themselves from the tyranny of Soorapudma. After mature deliberation they came to the conclusion that should they be able to effect a marriage of Wooma, the daughter of Emorparvetha Rajah, with Siva, she may bare him a son who possessed of his father's might and divinity would be able to conquer Soorapudma and restore peace and happiness to heaven and earth.

In order to bring about this very desirable event they requested Cama the god of love to excite that sensation in the Heart of Siva and disturb him from his meditation by piercing his heart with the arrows of Love. He at first hesitated to undertake such a hazardous affair knowing full well that should he fail, his life would be forfeited by it: he was however prevailed upon to comply with their earnest entreaty. He approached Siva and (metaphorically speaking) darted against him the arrows of Love which had the effect of

* The performance of servile acts, appertaining to the temples of Siva such as strictly adhering to the orders of the Bramins, or other chief persons belonging thereto.

† Religious and abstract meditation—contemplation.

‡ Refraining and subduing the external senses, arousing or driving upwards the air which is seated in the entrails, stopping the breath which comes through the nostrils, and opening the foramesious passage in the head; (he who does so) will hear a divine sound, see the five holy characters, and enter into union with the Omnipresent God.

merely disturbing him from his meditation. Siva enraged at his presumption, opened his eye on his forehead which he cast at Cama, from which flames issued forth and burnt Cama down to ashes. The Devatahs availed themselves of this favourable opportunity represented their grievances to Siva occasioned by the tyranny and oppression of Soorapudma and implored him to espouse Wooma that he might have a son by her, who alone they felt assured would be able to rescue them from the bondage of Soorapudma. In compassion to their deplorable situation he agreed to wed himself to Wooma, and sent seven divine saints with overtures of marriage to Wooma's parents for her, an honor which they proudly accepted and the nuptials were celebrated. Siva then cast his flaming eye on Wooma, who fearing the effects of it ran from it with such speed and trepidation that the nine sorts of gems with which her Padasseram* was ornamented fell off, six particles of fire issued from this eye of his forehead which spread over heaven and earth, and all but destroyed every thing thereof. When the Devatahs again implored Siva to protect them from the devouring flame, Siva then directed the God of fire (Ugnee) to gather the particles of fire and throw them into Seruanapoiga a certain tank, Ugnee with the assistance of Vayooa the god of wind uplifted them to convey them to their destination, but not being able to support the intensity of heat that proceeded from them, they threw them into the river Ganges the waters thereof bubbled up being boiled as it were by the effects of these particles of fire and were gradually washed into Semanapoiga where their heat was quenched and were each of them immediately transformed into children, viz. Six in number whom Kartiky a maid of honor to Wooma happened to pick up and nursed them. She afterwards mentioned the circumstance to Wooma, who having been without a child immediately repaired to Semanapoiga, where she embraced and caressed the six children with such fondness that their six distinct bodies were incorporated into one; but their six heads and twelve hands remained as before. She then took her adopted child with six jaws and twelve hands to Kylasa, where she sat upon the sacred throne with her consort Siva, placing at the same time this youngster between them and gave an account of the origin of this child. From this circumstance Siva has been designated Somaskanda Moortee. This representation of Siva in company with Wooma and the child is one of the sixty-three representations of him. Idols representing Somaskanda Moortee may be seen in the shrine of many of the temples dedicated to Siva in the southern provinces of India.

Wooma and Siva reared the child affectionately educated him particularly in the art of war, imparted to him

* Padasseram a leg jewel made either of gold or silver according to circumstances worn by all native Females of India.

secret consultations, endued him with sagacity in order to penetrate into all the mazes and delusions of Giants to free himself from their power and called him Soobramaniah.* When his parents found him completely qualified and able to act for himself, they sent him to wage war with Soorapudma and subvert his empire, his only weapon was (Valoo) a lance the gift of his parents and of wonderful powers: nine heroes were also sent with him to aid him in his first undertaking.

It may not here be improper or a deviation from the subject to acquaint the reader with the following extravagant story of the nine heroes above alluded to.—It has been already stated that when Wooma was fleeing for fear of the baneful effects of the fiery eye of her consort that the nine gems with which her Padasseram or leg jewel was ornamented fell off. These gems according to Tradition were transformed into nine damsels of exquisite beauty, and by the supernatural influence of Siva, they became pregnant and were in due time delivered of nine boys, who when grown up were so valourous, that the designation of hero was given to them. Soobramaniah having completely defeated the tyrannical usurper, killed him, and thereby delivered the Devatahs from their slavery and distress, and restored happiness and tranquility to heaven and earth: nothing could exceed the joy diffused among the celestial beings on the momentous occasion of their deliverance from the tyranny of Soorapudma.

Somaskanda Moortee is the sanscrit name which signifies the sitting position of Siva, in company with the goddess Wooma, on the throne of precious gems placing Soobramaniah between them. Siva holds in one hand a red hot iron, and in another a Deer, while his other two hands are represented as being raised in the attitude of giving promise of protection.

CHANDRASAKRA MOORTEE.

(Plate No. 34.)

In the earliest period of the world Thatchaga Brama commonly called Seroovithy son of Brama, had a number of daughters whom he nourished very affectionately and disposed 27 of them by marriage when they had attained the age of maturity, to Chandra† Bagavan, or the Moon, who is one of the 9 Planets, and possessed of a mild and serene disposition and a beautiful person; and 13 of them to Casiba a most eminent saint; and 10 to some other saints. After the celebration of the marriage Chandra or the Moon lived particularly with Roganee (one of the 27) for a considerable time, because she was a person of the greatest amiability. For this, the rest grew jealous of Chandra and complained to their father. Thatchaga Brama having sent for his Son-in-law, remonstrated with him regarding his partiality and advised him to make no distinction among his wives, but treat them all with equal affection. Notwithstand-

ing his promise of following his Father-in-law's advice he continued to live with Roganee, and at enmity with his other wives: and no sooner had this been reported to the father than he became enraged, and pronounced a malediction against him to the effect that his 16 phases should be diminished each a day. Accordingly as his phases began to decrease struck with dread, he whilst only three phases remained, proceeded to Davindra his particular friend, and gave him an account of the malediction and the decrease of his phases. He said that it was out of his power to give him any relief. He afterwards went with Davindra, to Vishnoo who also declared that it was not in his power to free him from the malediction, and then three of them went to Kylasa, where they endeavoured to have access to Siva through the means of Nundecawara. Vishnoo then represented to Siva how Chandra had been subjected to Thatchaga Brama's malediction. Siva pitied him and wishing to free him from the malediction, he stroking the moon gently with his hand on the tufted hair of his head, and ordained that he should be in a state of decrease for a fortnight but the next fortnight he should be in a state of increase. Thus the Hindoos account, the moon decreasing and increasing alternately, entering every day into a lunar station or Nacshatra (each of which is imagined to be his wife)—and completing his revolution in 27 days, according to the ordination of Siva—Vishnoo, Brama, Devatahs and others, seeing the moon freed partly from the malediction, rejoiced exceedingly, launched out into praise of his unbounded mercy and goodness and gave him the appellation of Chandrasakra Moortee. The idol or representation of Chandrasakra Moortee thus described, is made of copper and kept in almost every temple of Siva for the purpose of conveying it about in procession during the term of the festival.—In the temple of Tiagar there is an idol of Chandrasakra to which alone all the offerings are made, because the image of Tiagar is carried about only at nights during the time of the principal festival, called Pramawoochavam; but the idol of Chandrasakra is carried in procession not only in the day time but also during the time of minor festivals. The above statement concerning the idol of Chandrasakra is punctually observed in the temple of Trivatoor near Madras. In the Southern Peninsula of India particularly in Chellumbrum, the idol of Chandrasakra is held in the highest veneration imaginable, and carried in procession with great pomp both in the principal and minor festival days, while the idol of Sabanoigar is carried in procession only twice a year, viz. once in the month of Auny or June, and the other in the month of Margaly or December.

In one of which the idol of Sabanoigar is also carried in procession in a car adorned with various sorts of fruits. Even in Mylapore (St. Thomé) the idol of Chandrasagara is carried in procession with the greatest splendour during the time of the principal and minor festival days. This incarnation of Siva (it is stated) is

* Plate No. 5 is a proper representation of this god.

† Plate No. 17 is a representation of this deity.

Nº 34.



CHANDRA SAKRA MOORTEE.

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VROOSHAROODA MOORTEE.

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VROOSHANTICA MOORTEE.

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worshipped with the greatest awe and piety by all the Devatahs on the mountain of Kylasa. His personal appearance is described as most beautiful. His consort is Parvathy. He keeps one of his hands on the shoulder of Parvathy, and another on her waist, with the 3d he is holding a red hot iron and the 4th is uplifted as in the attitude of giving promise of protection.

VROOSHAROODA MOORTEE.

(Plate No. 35)

When Siva destroyed the kings of the triple cities who had exercised every kind of cruelties upon the inhabitants of heaven and earth; Vishnoo metamorphosed himself into an Ox and became the vehicle of Siva during the war waged against the kings above alluded to. From this circumstance Siva has been designated Vroosharooda Moortee (the rider of Ox). A concise account of the war is as follows:—

During a certain *Culpa** three sons of Duroogasooran, obtained many boons from Siva and had three Cities constructed, each of which had the power of flying with all its inhabitants to whatever region its king chose. By this means, the kings not only oppressed all the worlds but destroyed them. In consequence of this, Davindra, (the king of gods) devatahs and others applied to Siva for the deliverance from the destructive power of these three kings. He was gracious enough to promise that he would rescue them from the slavery provided they should transform themselves into car, weapons and other requisites of war. Accordingly, the Sun and the Moon were metamorphosed themselves into the wheels of car, the earth into the body of it, the devatahs into other materials of it, the four Vedas into horses to draw the car, Brama into a charioteer; the mountains of Mahameroo into a bow; Addi Sheshia (a snake who is supposed to support the earth) into the bow-string; and Vishnoo into arrow. Devatahs and others thus metamorphosed had the presumption to imagine that Siva could scarcely subdue the three kings of the triple cities without their assistance of which Siva the searcher of heart was aware and determined to mortify them of their presumption. When Siva approached the triple cities he laughed at them, from which a destructive flame issued and consumed the cities and the kings together with all their forces into ashes in a trice. At this miraculous achievement, the devatahs were terrified and began to implore forgiveness for their foolish thought. Vishnoo metamorphosed himself into an Ox as above mentioned, offered himself as his vehicle, admiring his wonderful achievement. Delighted with the piety of Vishnoo, Siva together with his Parvathy, mounted the Ox and made himself visible to all the gods who solemnly worshipped and prayed him. From this circumstance Siva received the appellation of Vroosharooda Moortee. He becomes visible on the back of the

* *Culpa* signifies a day and night of Brama, a period of 432,000,000, years of mortals, measuring the duration of the world.

Ox in company with his partner Parvathy to any of his votaries who are eminently distinguished in faith and piety for him.

During the grand festival in some temples of Siva, an idol, the emblem of Siva, is carried in solemn procession on the Ox above represented, on the fifth day, which is reckoned a principal day of the feast—and in other temples on the ninth day of the feast.

The reason of Vishnoo's metamorphosing himself into an Ox is assigned as follows:—

There are according to Hindoo holy writ four yogas or great ages of the world, the first of which named Crayuthayoga, which consists of 1,728,000 years, the second Thrayuthayoga and consists of 1,296,000 years; the third Thwaparyoga and consists of 864,000 years, and the fourth Caleyoga and consists of 432,000 years. Two thousand revolutions of such age make a day for Brama; 30 of such days make a month; 12 such months make a year; a 100 of such years is the age of Brama, who dies at the termination of the hundred years. The age of Brama particularized, makes a day for Vishnoo; three hundred and sixty of such days make a year, and a hundred of such years constitutes the age of Vishnoo, whose existence is also terminated at the end of his age. Wishing to get himself immortalized by Siva of whose Omnipotence he was conscious, Vishnoo waited for a favorable opportunity till at length it presented in time of war against the kings of the triple cities aforesaid. He then under the shape of an Ox, offered himself to Siva as a vehicle, for a vehicle belonging to an immortal god must of course be immortal. Siva highly pleased with the faith and reverence of Vishnoo towards him, graciously admitted him as his vehicle, and entailed upon him immortality together with the power of preserving the world and conducting justice and equity in it.

VROOSHANTIKA MOORTEE.

(Plate No. 36.)

It is stated in the *Scanda Pooranam* that Siva after the creation of the universe meditated on the best mode of civilizing and organizing the same with equity and justice, to effect which he was graciously pleased to bring into existence *Durmadevatah*, or the God of justice and equity, who immediately appeared before him in the similitude of an Ox, and stood licking his leg. Siva then most affectionately, gently tapp'd its head or in other word caressed the animal: from this circumstance Siva was designated *Vrooshantika Moortee*. *Durmadevatah* having transformed himself into an Ox was afterwards used by Siva as one of his vehicles; he was then sent into the world in the capacity of Lawgiver with the following instructions, viz.

That in the *Crayuthayoga* or Golden-age, of the world, *Durmadevatah* in the form of the Ox should walk on all fours, and administer justice in the world, meaning there-

by that in that age the world, will be purity itself, when every man would uphold his neighbours' rights, and be free from disputes and dissensions, so that his task would not be tedious, but as agreeable as being permitted the free use of all his limbs. In the second named, *Thrayuthayoga* or Silver-age, he should walk on three legs and administer justice, signifying thereby, that mankind having fallen from their original purity, there would no longer exist that mutual concord and happiness but would be guided by their own sinister motives, whence would arise all sorts of troubles and that then his services would be required but his judgment and decision would not be so pure as that of the preceding age. In the third *Thwaparyoga* or Brass-age, he should walk on two legs and administer justice, signifying the degeneracy of mankind still more than that of any of the preceding ages when justice will be sought for, but will be meted out to them in a careless and inconsiderate manner, where enmity will take the place of love, and hatred the place of fellow-feeling, there then would remain but one age more, ere the total dissolution of the world and that is the *Caleyoga* which according to Hindoo mythology is the age we at present live in. The appointed lawgiver is to be seen treading the earth in this age, (Iron-age) with one foot; let any one fancy to himself, how awkward must be the gait of a person, or any animal hopping on one foot only, this is said to signify the total depravity of mankind when justice will be sought for, but sought for in vain, when the saying of Scripture itself is fulfilling, viz. that every man's hand shall be against his neighbour, and every man's hand against him, when truth will be mistaken for falsehood, and vice versa, when mankind must be compared to sheep without a shepherd following the bent of their own inclinations, unguided and unrestrained, by any law, and when in the stead of pure justice being administered, partiality with unknown bounds will supercede every other noble feeling.

Beside this Ox and the one described in the preceding Number 35, Siva had another Ox named Nundicaswara, which always remained on the mountain Kylasa, performing the office of a Chamberlain, as well as that of a door keeper, (as we have already mentioned in the preceding chapters of this work) no person of whatever rank or divinity, could have access to Siva, but through the means of Nundicaswara. Siva uses as a vehicle any one of the three Oxes, and it is stated that he is visible to persons of the most distinguished piety and faith as riding on the Ox.

Durmah Rajah, the famous hero of the *Mahabharat* (a well known Hindoo Epic Poem), being sensible of the approach of *Caleyoga*, during which period, scarcely any vestige of justice or piety will be found among mankind, determined to proceed to Vicoontah, the blissful abode of Vishnoo. At his departure he installed his grandson Paresit Maha rajah on his throne, and gave him all the requisite instructions how to rule over his Empire, con-

sistently with equity and justice. During his reign, this age of the world, *Caleyoga* appeared under the shape of a man of uncomely figure, with dark complexion, and who came forth with determination to strike at the root of the small existing portion of justice and piety, he discovered the God of Justice in the similitude of an Ox, walking or rather hopping with much effort with one leg, he fell upon him, attempting to break even that one remaining leg, which Paresit Maha rajah observing, violently attacked him, and was on the point of destroying him—he represented to the great Monarch, that he did not come into the world of his own accord, but agreeably to the divine command, and still he added that he would obey his (the monarch's) mandate, and remain in any place he might be pleased to appoint him. He then commanded him to go and dwell in the country, the king of which utters falsehood; in the places of gambling, and in the places where all manner of violence, injustice, murder and drunkenness prevail—which he declared by no means existed in his own kingdom.

The vehicle of Vrooshantika Moortee (represented in No. 36) is an Ox, his standard is also an Ox—his weapon a trident—in one hand he holds a red hot iron, in the other a deer, the third is on the face of the Ox, and the fourth on his thigh. This image is held in great veneration by the Hindoos and worshipped with much faith.

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

(Continued from page 62.)

"The reader will easily perceive, that this part of the Hindoo religion, separated, as it confessedly was in some measure, from the popular idolatry, instead of producing any good effects, drew men away from the practise of all the social duties included in the second table, 'thou shalt love thy neighbour as thyself,' and left the mind a prey to pride, moroseness and ignorance. It should also be observed that many of these austerities were both senseless and cruel in the extreme: one *tupushwee* is represented as hanging for hundreds of years with his head downwards; another, as living on leaves; another, on air; another, as surrounding himself with four fires, and enduring intolerable heat and thirst; another as standing up to the neck in water; *Valmceku*, it is said, stood in one posture, repeating the name of *Ramu* till the white ants (*termes belli cosus*) surrounded his body with a case of earth, and devoured the flesh from his bones."

"These *tupushwees* are supposed to have been the authors of the most ancient of the Hindoo writings, in some of which, it is admitted, sentiments are to be found which do honour to human nature. But it is equally certain that these sages were very little affected by these sentiments; and perhaps the same might be said of almost all the heathen philosophers. *Vushisht'hu* inflicted on himself incredible acts of severity, but in

the midst of his devotions he became attached to a heavenly courtesan, and cohabited with her 5000 years.* Purashuru, an ascetic, violated the daughter of a fisherman, who was ferrying him over a river; from which intercourse sprang the famous Vyasu, the author of the Muhabharatu.† The father of Rishyo-abringu cohabited with a deer, and his son had deers' horns.‡ Kupilu, an ascetic, reduced king Saguru's 60,000 sons to ashes, because they mistook him for a horse-stealer.¶ Bhrigoo, in a fit of passion, kicked the god Vishnoo on the breast.‖ Richeeku, for the sake of a subsistence, sold his son for a human sacrifice.§ Doorvasa, a sage, was so addicted to anger, that he was a terror both to gods and men.** Ourvu, another sage, in a fit of anger, destroyed the whole race of Hoibuyu with fire from his mouth,†† and Doorvasa did the same to the whole posterity of Krishnu.‡‡ Javalee, an ascetic, stands charged with stealing cows' flesh, at a sacrifice: when the beef was sought for, the saint, to avoid detection, turned it into onions; and hence onions are forbidden to the Hindoos.¶¶ The pooranus, indeed, abound with accounts of the crimes of these saints, so famous for their religious austerities: anger and lust seem to have been their predominant vices."

"As it respects the modern devotees, none of them expect absorption: they content themselves with performing the popular ceremonies, and thus fall under the censures of Krishnu, who says, 'numbers prefer a transient enjoyment of heaven to eternal absorption.' It is true, now and then a poor wretch is seen, naked, covered with ashes, and his hair clotted with dirt, whose vacant, brutish looks indicate that he is approaching a state of complete abstraction, and that he may soon hope to enter into this perfect state, viz. to live in a world full of wonders, without a single passion left to be affected by them. Yet even this abstraction, or contempt of the world, if it can deserve such a name, is brought on by shunning the presence of man, and continually smoking intoxicating herbs."

Of future punishments.

"THE Shree-bhaguvutu contains the following account of the punishments endured in different hells: The person guilty of adultery or fornication, the thief, and the stealer of children, are to be cast into the hell Tamisru, and continually famished and beaten. He who defrauds others, is to be cast into a hell of darkness. The proud person, who also neglects the ceremonies of religion, is to be tormented by the animals Rooroo. The glutton, who has also been guilty of destroying animals, is to be thrown into a hell of boiling oil. He who disregards the vedu and bramins, is to be punished in a hell of burning metal for 3,500,000 years. He who injures a man of a superior order, is to be torn by swine. The unmerciful are to be tormented by snakes, flies, deer, birds, lice, wasps, &c. The Bramin, bramhune, brumhucharee, voishyu, or king, who drink spirits, shall be thrown into pans of liquid fire. He who despises a religious devotee, shall be punished by sticking fast in mud with his head downwards. He who kills a man, and offers him to the gods, and he who devours any animal, without having slain it in sacrifice, are to be fed on flesh and blood. He who betrays and afterwards destroys a person, is to be pierced with spears and arrows. The person who causes sorrow to others, is to be bitten by snakes with five heads. He who is inhospitable to

guests, must have his eyes torn out by vultures and other ravenous birds. The covetous are to be fed with impure substances. He who cohabits with a woman of another cast, or a virgin, or the wife of another man, is to be inclosed in the arms of an iron female image made red hot. The person who professes different religions, and is familiar with all casts, is to be punished by being continually cast down from lofty trees. The bramin who commits adultery with the wife of a bramin, is to be fed with blood. Highway robbers, those who burn houses, or poison others, are to be bitten by dogs with enormous teeth. False-witnesses are to be cast from rocks 800 miles high.*

"I here insert the names of some of the Hindoo hells. Tamisru, or the hell of darkness; Undhu-tamisru, the hell of great darkness; Rouruvu, a hell full of animals called Rooroo; Muha-rouruvu, a similar but more dreadful hell; Koombheepaku, a hell of boiling oil; Kalu-Sootru, a hell of burning copper; Usiputru-vunu, a wilderness in which criminals are punished by the thorns of the talu tree; Shookrumookhu, a hell where criminals are bitten by animals having the faces of swine; Undhu-koopu, a hell dark and full of reptiles; Krimiee-bhojunu, where criminals become worms feeding on ordure; Sundungshu, where sinners are burnt with hot irons; Tuptushoormee, in which adulterers are tormented in the embraces of a red hot iron female image; Vujru-kuntuku-shalmulee, where men are thrown on trees full of dreadful thorns; Voiturunee, a river full of filth; Pooyodu, a similar hell; Pranu-nirodhu, where sinners are pierced with arrows; Vishusunu, where they are beaten with clubs, &c.; Lala-bhukshu, where they are fed with saliva, &c.; Sharumeyadunu, in which dogs continually bite the wicked; Uvee-chimuyu, where false witnesses are thrown headlong upon a hard pavement; Patunu, where sinners are pinched with hot tongs; Ksharu-kurddumu, where they are hurled into mire; Ruksh-yogunu-bhojunu, where cannibals feed on the flesh of sinners; Shoolu-prot'hu, where the wicked are punished by spears and birds of prey; Dundu-shooku, where snakes with many heads bite and devour sinners; Uvutu-nirod-hunu, where offenders are punished in darkness with the fear of the approach of wild beasts; Upuya-vurtunu, where the eyes of sinners are picked out by birds of prey; and Soochee-mookhu, where sinners are pricked with needles. Beside these, the Shree-bhaguvutu says, there are 100,000 hells, in which different kinds of torments are inflicted on criminals, according to the directions of the shastrus, and the nature of their guilt.

The Hindoos in general manifest great fear of future punishment. Sometimes, after committing a dreadful sin, these fears are expressed to a friend in some such words as these: 'I have committed a shocking crime, and I must endure great and long-continued torments; but what can I do? There is no remedy now.' Sometimes these fears are so great that they drive a man to perform many works of merit, particularly works of atonement. If the offender be rich, they extort large sums of money from him, which are expended in gifts to bramins, or in religious ceremonies. If he be poor, he bathes in the Ganges with more constancy, or goes on pilgrimage to different holy places. The Hindoos consider some sins as sending whole generations to hell. A false witness is to suffer future torments,

* It is to be understood, that punishments in hell may be prevented in many cases by offering the appointed atonement. Punishment by the magistrate is also considered as an atonement, exempting the culprit from suffering in a future state. *What good news this would be to English malefactors who die by the hands of the executioner—if they could believe it.*

* Muhabharatu. † Ibid. ‡ Ramayunu.

¶ Muhabharatu. ‖ Shree-bhaguvutu. § Ramayunu.

** Ramayunu. †† Ibid.

‡‡ Shree-bhaguvutu. ¶¶ Ibid.

and with him fourteen generations of his family; the man who swears by the waters of the Ganges involves himself and family in the same sufferings.* If a Hindoo at the time of worship put a stalk of doorva grass on the lingu, he and seven generations sink into hell."

"*Emancipation of the wicked, a story, from the Muhabharatu.*—Ravunu at one time had conquered the three worlds, heaven, earth, and patalu, and, as is said of Alexander, he sighed that there were no more worlds to conquer. When meditating where he should go next, the world of misery came into his mind; and he immediately resolved to pay a visit to Yama. Before his arrival, it was announced that Ravunu was coming; Yama, filled with fear, sent word, that he had already surrendered to him, and was become his vassal. Ravunu, however, pushed forward, and found Yama all submission. The conqueror, before his return, resolved to visit the place of the damned; but on his arrival, he was petrified with horror at the cries of the miserable wretches; and, reflecting on what he saw, said, 'I have conquered the three worlds, and there remains nothing which my prowess has not performed. It will be a glorious thing for me to set all these wretches at liberty;'—he immediately attempted to comfort the sufferers, by assuring them that he would not depart without accomplishing their deliverance. A transient gleam of hope visited the regions of despair. Ravunu then commanded 'the spirits from the fiery deep,' and, with his twenty arms, began to drag them up; but as fast as he landed them on the side, they fell in again: still he continued his efforts, till he saw that they were unavailing, and that he could not reverse the decree which had fixed them in misery. Acknowledging his disappointment to the poor prisoners, he left them, and returned to Lunka (Ceylon)."

Hindoo saints, or mendicants.

"The Hindoo shastrus have described four different states (ashramu) into which it is proper for each bramin to enter, viz. Brumhacharyu,* Grihust'hu,† Vanu-prust'hu‡ and Brumgnanee;§ and it appears to have been the design of the founders of the Hindoo religion, that these orders should be suited to the four distinguishing periods in the life of man: while the youth continues in a state of instruction, he is called a Brumhacharee, and the daily duties of this state are laid down for him; after marriage he becomes a Grihust'hu, and performs the several duties of civil life as a householder. At the age of fifty he renounces the world, and enters a forest; and lastly, by the power of religious austerities, he becomes perfectly insensible to all human things, and is absorbed in divine meditation."

"The duties of a bramin student are laid down at large by Munoo and other writers. When the youth is about to leave this state, and to enter on the duties of a householder, he takes

* I have heard a Hindoo say, that such a person not only incurs all this future misery, but that the hand that touches the sacred water becomes white. This person said he had seen several Hindoos who bore this mark of the wrath of the god.

* A student.

† A householder.

‡ A hermit, from vanu, a forest, and prust'hu going.

§ A person possessed of divine knowledge.

a staff in his hand, and pretends to leave the house, and go into a forest, to read the vedus, and to obtain his food by begging,—but the parents stop him, saying, 'Oh! child, return; thou shalt not go into the wilderness; we will supply thee with alms. Besides, become a householder, marry, and perform the duties of a Grihust'hu.' From the first to the twelfth day, the face of the boy is not to be seen by any soodra, nor is he to see the face of a person of this cast.* He bathes early in the morning with a cloth over his face as he passes through the streets, one person going before and another behind him, and if a soodra should approach they direct him to pass another way as a Brumhacharee is going to bathe. He must eat only once a day; abstain from flesh, fish, &c.; and perform the proper ceremonies three times a day. On the twelfth day, with his staff in his hand, he bathes, and casts his staff into the stream, repeating incantations, intimating that he renounces the state of the Brumhacharee, and becomes a Grihust'hu. On this day, some persons, for the sake of obtaining a few rupees, permit their son to receive alms from the hands of a female soodra, who, from that time, calls this child the son of her alms. Having no son of her own, she visits the child, and takes him as a visitor to her own house, where she feasts and clothes him. I have heard of very large sums being given to the child of a bramin when he has thus become the son of a person's alms. I can find no other reason for this practice, than that a woman without children is pleased even with such a son; especially as he is the offspring of a bramin. In a short time after the child has thus resolved to enter the state of a Grihust'hu, he is generally married. The duties assigned to him by the shastrus, as a householder are, the daily offerings to the manes and of clarified butter in the burnt-offering; the daily worship of the shalgramu, and the cow; the raising of offspring; his daily business; the feeding of strangers; the hearing of the shastrus bathing, repeating the names of the gods, the worship of the gods, &c."

"The next state is called Vanu-prust'hu, or, that of a hermit; for which order Munoo gives the following directions: 'When the father of a family perceives his muscles become flaccid, and his hair grey, and sees the child of his child, let him then seek refuge in a forest. Abandoning all food eaten in towns, and all his household utensils, let him repair to the lonely wood, committing the care of his wife to her sons, or accompanied by her, if she choose to attend him. Let him take up his consecrated fire, and all his domestic implements of making oblations to it, and departing from the town to the forest, let him dwell in it with complete power over his organs of sense and of action. With many sorts of pure food, such as holy sages used to eat, with green herbs, roots, and fruit, let him perform the five great sacraments, introducing them with due ceremonies. Let him wear a black antelope's hide, or a vesture of bark; let him bathe evening and morning; let him suffer the hairs of his head, his beard, and his nails to grow continually. From such food as he may eat, let him, to the utmost of his power, make offerings and give alms; and with presents of water, roots, and fruit, let him honour those who visit his hermitage."

(To be continued.)

* It is a shocking circumstance, and proclaims the true origin of the Hindoo religion, that it sees on all occasions to degrade and wound the feelings of the soodra. How different the Holy Scriptures "Honour all men."

Nº 37.



BHOOJUNGALALITHA MOORTEE.

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BHOOJUNGATRASA MOORTEE.

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CHAPTER X.

BHOOJUNGALALITHA MOORTEE.

(Plate No. 37.)

Hindoo tradition asserts that in remote ages of the world, a certain number of Reeshees or Saints whose habitation was a forest called *Daroogavanum*, fancying that on account of the benefits and superior glory they enjoyed (the fruits of their religious austerities) they could assume to themselves Divinity, became so elated with empty pride that they looked upon Siva, Vishnoo and Brama with utter contempt, and all but presumed to become the sole deities, to whom supplications should be offered.

Siva becoming sensible of their insolence and bent, upon not only mortifying their pride, but also of depriving them of all the blessings they were in the full enjoyment of, requested Vishnoo to assume the form of a *Mohini* (a love-attracting woman) the same being one of Vishnoo's five intellectual powers. Vishnoo immediately metamorphosed himself into a woman of such incomparable beauty, that Parvatee* herself would have been confounded to behold such exquisite perfection. Siva himself assumed the form of *Bictchatana* (a religious mendicant of captivating charms) of whom Mohini herself became enamoured, which gave rise to Siva being designated *Maul* in addition to his numerous other appellations. Siva and Vishnoo having thus taken upon themselves the forms of earthly creatures descended from their habitations and repaired to the celebrated forest of *Daroogavanum* to play each his respective game.

Mohini presented herself before the Saints or Reeshees, and her unresisting charms made the Reeshees quite enamoured with her, and one and all had no other feeling in them, than to satiate their carnal, criminal desires, whereby their reputed chastity of life and pre-eminence over other beings were at an end, and all their former religious austerities were of no avail to them to mitigate their deserved punishment; thus far Siva's plan succeeded to admiration, but their total discomfiture was yet to come, and which was accomplished as follows:—While Vishnoo under the form of *Mohini* so effectually broke the spell, Siva on the other hand, in the form of *Bictchatana Moortee* made himself visible to the Reeshee's wives, who in their turn became quite captivated with his unparalleled beauty and wished that he would act the part of a husband to them, instead of their lawful ones. This dire digression from the Laws both human and divine, deprived the women of their till then wonted chastity, whereby they became impure as also their husbands by their respective failures and abominations, and the height of Siva's wish was gratified. The Reeshees from some supernatural influence or other, became convinced that this deceit

* The consort of Vishnoo, considered to be of matchless beauty and perfection.

was practised on them by Siva and Vishnoo, to show them that being only inferior etherial subjects, they ought not to have presumed to compare, much less exalt themselves above the very deities whom they paid obeisance to while on Earth, and that the inestimable benefits they enjoyed over so great a portion of the creation was bestowed on them by the very Beings whom they wished to depreciate. The Reeshees stung with such reproof and mortified at being duped in so easy and effectual a manner, were bent upon reeking revenge on the parties who thus seriously injured their reputation, and frustrated their plans of obtaining divinity, to effect which, they in their stubbornness of mind, regardless against whom, they were about hurling their vengeance, yet unassured of their success made the necessary preparations for offering a sacrifice called *Abisara*. Poisonous wood and unctuous matter of the same nature of every species were provided; they then commenced the sacrifice repeating incantations from the prescribed doctrines of *Adura Veda* (one of the four Vedas.) From this sacrifice issued several fierce animals, which were sent against Siva, who on their distant approach laid them lifeless to the Earth by a mere word, finding that these animals proved inefficacious, the Reeshees continued still to perform the sacrifice from whence arose numerous venomous serpents to depopulate the whole Earth, and if possible Siva and Vishnoo themselves. These reptiles committed such havoc among mankind that Siva himself became alarmed and fearing the world would be utterly annihilated by their depredations, employed alluring means, and danced the whole while in a very graceful and elegant manner to collect the whole sum total of them. Having effected this and made them quite docile he despoiled them of their venom and entwined them round his neck like a garland, and then placed them by themselves in an asylum, to protect them from one of the Satellites of Vishnoo called *Ga-rooda*, till death, should exterminate them.

The annexed plate (No 37.) represents the figure of *Bhoojungalalita Moortee*, the emblem of which is seldom found in any Temples in this country, but in very remote and little frequented Countries. The term *Bhoojungalalita Moortee* is a sanscrit word, being a compound of *Bhoojunga*, or snake, *Lalita*, alluring or lulling and *Moortee*, a figure or image. This Idol is worshipped and anointed in the temples of Siva, and Rice, Betel, Nuts, Cocanuts, &c. flowers and leaves from trees, held sacred by the Hindoos are offered to it.

BHOOJANGATRASA MOORTEE.

(Plate No. 38.)

In reference to the Image here represented, it is stated in the Hindoo sacred Writ that once on a time the most eminent Reeshees or Sages called upon Brama and solicited him to allot them any place most convenient

to himself for the purpose of performing their wonted religious austerities. In compliance to their solicitation, Brama was graciously pleased to make a hoop of *Tirpu* (sacred grass used by the Hindoos in all religious ceremonies) and set it in motion directing the Reeshees at the same time to follow its tract and to consider the spot on which it should fall stationary, after having performed its revolution as the identical spot which they were to take possession of, for the required purpose.

According to the tradition of the Hindoos, this hoop or wheel, impelled with Brama's supernatural hand and with such velocity, that it traversed over hill and dale, unobstructed by any impediment, great or small, till at last its revolution ceased at an unfrequented spot, not far from *Benares*, as being the only and best adopted place for the performance of religious rites. In this waste they planted the *Tirpu* rush in great abundance, so that in course of time it overrun the whole country and baffled every human art to weed it, and nominated the place *Neimisarmam*, in which they were performing their penance, when Sothapuramgar, a disciple of Vedavinsar a most celebrated saint came to see them. The Sages having paid their humble obeisance to him begged of him to relate to them the histories of Siva; in the course of his narration, he described Bhoojangatrassa Moortee, as an incarnation of Siva which he took upon himself, as a means of defence, against the attempts of the Reeshees of Daroogavanum, who resolved to destroy him for having deprived them of their virtue and happiness, (the particulars of which have been recorded in the preceding pages. He said that from the sacrifice, the Reeshees had resort to, arose a host of Giants who most resolutely attacked Siva, but whose united efforts were unavailing, for Siva not only subdued them, but made them his followers. The Reeshees finding their first attempt frustrated, were determined to try another expedient, and therefore recommenced performing their sacrifice, whence issued a dreadful and venomous species of Serpent, in order to destroy Siva. He in an instant reduced the major part of these reptiles to tranquillity by means of his graceful dancing; but to rescue the remainder to a docile state he stood upon a lotus and danced on it holding in his hand the expanded feathers of a Peacock* and threatened them into submission. On this occasion Dawatahs, Saints or Reeshees and other Celestial Beings came and worshipped him, showering down flowers on him and playing upon all kinds of musical instruments, and requested him to adorn himself with Snakes as ornaments and garlands, which he did accordingly, and consequently obtained the appellation of Bhoojungatrassa Moortee.

Such is the short and unmeaning story regarding the Image here described of Siva, represented as in a dancing posture, holding in one hand a *Woodikei* or musical instrument, together with the feathers of a

Peacock, in the second a red hot iron, in the third a snake, and the fourth as if in the attitude of giving promise of protection. The same offerings and form of worship are paid to this image as to the last, by the Hindoos.

SUNTHEYA NURTHA MOORTEE.

(Plate No. 39.)

A minute description of the Churning of the sea by the Gods, to obtain the Amrootoo or beverage of immortality has been already inserted in Chapter vi, Page 46 of this work; but the image represented in in plate No. 39 is an emblem of Siva, designated Suntheya Moortee, which is held in great veneration by the Hindoos, by which Siva is represented as the *Evening Dancer*. When Siva had obtained the water of immortality and distributed it to the gods and pronounced them immortal, he then rejoicing at the good he had done to them, began through exceeding great joy to dance in the evening of the thirteenth day of the moon, and it is from this circumstance he was designated *Suntheya Moortee* or an Evening dancer.

When the Dawatahs were determined to discover the Amrootoo, by churning the ocean, the Mount Mandar was made use of as churn, and the serpent Asookee as rope. It is stated that when they were working the churn by means of the serpent, that it emitted a deadly poison, burning like a flaming fire, the dreadful fumes of it spreading every where, began to destroy the three regions of the universe, when Vishnoo arming himself with five different kinds of weapons, endeavoured to suppress the effect of the poison, but it having effected him also and made his complexion dark, and not being able to withstand the effect of it, fled to Siva, who immediately ordered *Soondra*, one of his attendants to go and collect the poison into one mass, which he swallowed, and in that state remained inactive the whole day. The day on which he swallowed the poison was *Yagadasi* or the eleventh day of the moon; a day on which now all religious class of people among the Hindoos, particularly the Bramins, fast in a rigid manner, in commemoration of the event. The next day which is called *Dwadasi* or the twelfth day of the moon, Siva appeared to be very cheerful, and the people therefore broke the fast, after due performance of the religious ceremonies. The day following Siva made a banquet, when he entertained all the gods, and on the evening of that day, commenced dancing in a very graceful manner, while Vishnoo and Brama, were playing upon musical instruments, and the heavenly chorus were singing. This event is commemorated in the temples of Siva on the evening of every thirteenth day of the moon by carrying the idol of Siva about in a dancing attitude on a wooden ox in representation of his customary use of that animal, as his conveyance. This image has only two hands, which are represented as in the gesture when he was dancing. The image to the left of Siva is Parvatee.

* Peacocks are great dread to snakes, as these are devoured by them furiously.

Nº 39.



SUNTHEYA NURTHA MOORTEE.

*Published by E. A. Rodrigues
Oriental Lith. Press. Madras.*

Nº 40.



SADA NURTHA MOORTEE.

*Published by E. A. Rodrigues. —
Oriental Lib. Press. Madras.*

SUDA NURTHA MOORTEE.

(Plate No. 40.)

In reference to the Image here represented it is stated in the Pooranums, that Siva being supplicated by his followers to represent to them in his usual graceful attitude of dancing his five different offices, viz. that of creating, destroying preserving, &c. he assumed an attitude of such uncommon gracefulness that the title of Suda Nurtha Moortee was bestowed on him.

Siva is said to be the source and origin of all created beings, and his spirit pervades throughout the whole creation from the smallest particle of dust to the loftiest mountain in existence, and by his omnipotence all things are directed by a mere word or thought, he is moreover, said to be omnipresent, and incomprehensible (the attributes of Jehovah) he is also inaccessible to even the thought of man, "Who can by searching find out God." He is a self-existing and infinite being. There is no space in the universe over which he does not preside. Neither Vishnool, Brama nor any beings who are finite and mortal creatures, can become acquainted with all the attributes of Siva.

Siva having created the universe and all the corporeal beings therein, created Vishnool and Brama, eight guardians of the eight angles of the world, and eight elephants to support the same. The seven seas that encompass the World and the seven principal mountains, eight snakes, and the mountain Meru. The actions and will of all creatures on earth, whether they be of the beasts of the field or the fowls of the air, or the fishes of the sea, or of mankind themselves, are all ordained and regulated by Siva, from the most insignificant insect on earth to the lord of the Forest, he supplies them their meat and drink and is acquainted with all their wants, whether they live in hope or fear, the reason assigned is the same, viz. (since the Hindoos firmly believe in the transmigration of souls) that the troubled or peaceful life they may at present have proceeds from good or bad actions committed in their former birth. Persons entirely divested of all the concerns of this life and who have devoted themselves *solely* to the service of their maker, without being effected either by good or bad actions in this or the preceding life have the privilege of being admitted into the presence of Suda Nurtha Moortee after death, and participate of the heavenly happiness that he enjoys.

As no man can of himself perform or transact any thing without the secret influence of Siva, this god is therefore designated Suda Nurtha Moortee. The supreme spirit of Siva in the management of his different offices, operates upon the soul of every man, from the greatest monarch of the land to the poorest wretch on the earth, without their being conscious of his dwelling in them, this he does without intermission. He is above the power of illusion, while Vishnool, Brama and innumerable souls are under its influence as illusion itself forms a part of Siva's creation.

It is by no means possible (says the Hindoo sacred

writ) for men whose knowledge is very imperfect and limited to describe all the attributes of Suda Nurtha Moortee as it is a work of no ordinary nature for inspired divines to undertake.

The Image of Suda Nurtha Moortee holds in one hand a Tamarcam or musical instrument, in the second a fan, in the third a bundle of Peacocks feathers, while the fourth, as in the representation of all other deities held in the attitude of giving promise of protection.

The *Agama Shastras* give a more detailed account of this deity, but the leading points being of greater importance than those relating to trifles, we have omitted them, as uninteresting.

HINDOO LITERATURE.

DOCTRINES OF THE HINDOO RELIGION.

(Continued from page 68.)

"Let him be constantly engaged in reading the vedus; patient of all extremities, universally benevolent, with a mind intent on the Supreme Being; a perpetual giver, but no receiver of gifts; with tender affection for all animated bodies. Let him slide backwards and forwards on the ground; or let him stand a whole day on tip-toe; or let him continue in motion rising and sitting alternately; but at sunrise, at noon, and at sunset, let him go to the waters and bathe. In the hot season, let him sit exposed to five fires, four blazing around him, with the sun above; in the rains, let him stand uncovered, without even a mantle, and where the clouds pour the heaviest showers; in the cold season, let him wear humid vesture; and let him increase by degrees the austerity of his devotion. Then, having reposed his holy fires, as the law directs, in his mind, let him live without external fire, without a mansion, wholly silent feeding on roots and fruit. Or the hermit may bring food from a town, having received it in a basket of leaves, in his naked hand, or in a potsherd, and then let him swallow eight mouthfuls. A brahmin, becoming void of sorrow and fear, and having shuffled off his body by any of those modes which great sages practised, rises to exaltation in the divine essence."

"The reader is not to expect any such ascetics now, if they ever did exist. There are, however, many things among the religious mendicants of the present day which remind us of the descriptions of a *tupushwee* in the *shastras*. To suggest the idea of their having subdued their passions, some are almost naked, or entirely so; or to point out that they belong to the sect of ascetics who lived in forests, they wear tigers' skins; some keep the arm in an erect posture, and permit their nails to grow till they resemble the claws of a bird of prey."

"Yet these persons renounce the world, because it has frowned upon them, or because the state of a religious beggar in a warm climate is preferred by an idle people, to that of the lowest order of day-labourers. When I asked a learned brahmin, whether there were not some instances of persons, from religious motives, renouncing the world and becoming mendicants, he said there might be, but he did not know of a single instance."

"These mendicants, so far from having subdued their passions, frequently curse those who refuse to give them food; many are common thieves; almost all live in an unchaste state, and others are almost continually drunk by smoking intoxicating drugs. They are total strangers to real purity of heart, and righteousness of life. They dread to kill an insect, to reproach

a bramin, or to neglect a ceremony; but their impure thoughts, or unjust actions, never disturb their peace. Indeed some of the most exalted of the Hindoo saints, as has been already shewn, burned with rage so as to become a terror to all who approached them; and their impurities, as recorded in the pooranus, are too offensive ever to reach a European ear. Even the god Siva, one of the greatest tushwees of all the Hindoo ascetics, was once so captivated, says he Muhabharutu, with the charms of the goddess Mohinee, that he declared he would part with the merit of all his religious austerities for a single gratification of his impure desires.

"In some parts of the upper provinces, these mendicants unite in bodies, and become public plunderers, the inhabitants of whole villages abandoning their houses on their approach. They generally live in a mixed intercourse of the sexes, though few women are to be seen among them; they nearly approach the gypsies in Europe in the grossness of their manners, but far exceed them in the filthiness of their outward appearance. Sometimes two or three thousand, though more frequently two or three hundred, are seen in bodies, having leaders to guide them.* Many are armed with swords and spears, and all have some weapons. They carry with them images of the shalgramu, and stone images of Krishnu, which they worship once a day, as devoutly as thieves can be supposed to do. They are not likely to feel any remorse on account of their crimes when bowing before the image of the lascivious Krishnu.

"I here subjoin a brief account of the different orders of religious mendicants, as they exist at the present day:

"*Voishnavus* or *Voiragees*. All the followers of Vishnoo are called Voishnavus. The term voiragee denotes a person destitute of passions. Most of the mendicant voiragees are the followers of Choitunyu, and have what are called Gosaees at their head. Persons of this sect take new wives (voiraginees) from among the female disciples of the Gosaees: these are generally unchaste women, who enter into this order when their youth is fled. The Gosaees have a form of marriage peculiar to themselves,† the principal ceremony in which is an exchange of necklaces by the bride and bridegroom, and the alteration of the bride's name: she generally wanders from place to place with her new husband. Some of these female disciples become procuresses, and others beg for their food as the followers of Choitunyu. Many wandering voiragees sing the praises of Krishnu and Choitunyu before the doors of persons where they beg; a few continue in a secular state, rear and sell calves, or lend money on exorbitant interest.‡ The voiragee mendicants are much more social in their manners than any other tribe of Hindoo wanderers; they generally remain in towns, and mix with the inhabitants: The voiragees contend as strongly with the followers of the deities who receive bloody offerings, as a christian could do against idolatry.||

"*Sunyasees*. These mendicant worshippers of Siva are very numerous in Bengal, but are not much honoured by their

* At a particular junction of the heavenly bodies, sometimes as many as twenty thousand Sunyasees and an equal number of Voiragees meet at at Huridwaru, and fight, to determine who shall descend and bathe in Gunga first. The Sunyasees say, 'Gunga descended from the bunch of hair on the head of our god Siva; therefore we will bathe first.' The Voiragees reply, 'Gunga descended from the foot of our god Vishnoo, therefore the right to bathe first is ours.'

† The better sort of Hindoos consider these marriages as convenient methods of committing adultery.

‡ As much as 75 per cent. is given in some cases; but 36 per cent. is commonly given.

|| When I once asked a learned native respecting the many disputes and differences in religion among the Hindoos, he said, 'True, we need not complain of others; the uproar is in our own house.'

countrymen. They smear their bodies with the ashes of cow dung, wear a narrow cloth tied with a rope round their loins, and throw a cloth dyed red over their bodies. The artificial hair worn by some of these persons reaches down to their feet, and is often clotted with dirt till it adheres together like a rope. Some tie the teeth of swine, as ornaments, on their arms, and others travel naked. The respectable sunyasees profess to live in a state of celibacy, eating neither flesh nor fish, nor anointing their bodies with oil.

"*Ramatu*. This class of mendicants, worshippers of Ramu, is formed of persons born in the western provinces of Hindoostan. With a rope or an iron chain they tie a shred of cloth very close round their loins; rub their bodies with the ashes of cow-dung, and wander to holy places in large companies, many of them armed with spears, swords, &c. They do not individually beg, but quarter themselves in a body on rich men. The Ramatus make fires in the night, and sleep near them in the open air. They smoke intoxicating herbs to great excess.

"*Nimatu*. Another kind of devotees, having a different spiritual head from the Ramatus. In dress, ceremonies, &c. they are the same.

"*Naga*. These persons are in almost every respect the same as the Ramatus, except in the mark on the forehead.

"*Nanuku-punt'hee*. A description of mendicants, followers of Nanuku, though this order was founded by a Shikh named Soot'hara.

"*Yadoo-punt'hee*. A tribe of mendicants founded by a man named Yadoo. Scarcely any of them are to be seen in Bengal; but many wander up and down in the Punjab.

"*Kuveeru-punt'hee*. Kuveeru, a Musulman, was the founder of this order of mendicants: they renounce secular affairs, worship Ramu, and live on alms; they pretend to desire neither the merit of works, nor riches, nor future happiness, but, practising the ceremonies of their sect, leave the present and future to God.

"*Sukhee-bhavu*. These mendicants, born in the western provinces, and composed of bramins and other casts, are followers of Krishnu, and though men, put on the dress and ornaments, and assume the manners, of women, professing the same attachment to Krishnu as the milk-maids are said to have had when Krishnu was on earth. They paint and adorn with flowers an image of Krishnu, and dancing around it, in imitation of the milk-maids, worship it daily.

"*Khelanta-yogee*. These mendicants profess to have made a vow to imitate Siva in dress and manners: many of them fasten artificial snakes round their foreheads; put strings of human bones round their necks; wear the skins of tigers, or go naked; and smear their bodies with ashes.

"*Yungumu*. These followers of Siva wander about, ringing a bell, and asking alms. Very few are to be seen in Bengal.

"*Kanu-pata-yogee*. Other followers of Siva; who subsist on alms, and are particularly distinguished for wearing in their ears a large stone or shell.

The *Shurevures*, who are regarded as Bouddhus, profess to be extremely anxious to avoid destroying animal life even in its most diminutive forms: hence they carry besoms with them to sweep the road, lest they should tread on an insect.

"*Ughoru-punt'hee*. These mendicants, born in the western parts of Hindoostan, wander about naked or nearly so, carrying in the left hand a human skull containing urine and ordure, and a pan of burning coals in the right. If these marks of self-denial do not extort the alms they expect, they profess to eat the ordure out of the skull, in the presence of the persons from whom they are begging.

"*Brumhucharees*. The superior casts may enter into this order, the members of which subsist by begging, reside at temples, or holy places; wear red clothes, and bind round the arms and neck, and suspend from the ears, strings made of the seeds of grapes. They have the head shaved, though they sometimes wear a beard. In outward appearance, the principal difference between a brumhucharee and a dundee lies in the former having no staff in his hand. The time of one of these mendicants is principally occupied in repeating the name of his guardian deity, and counting the repetitions by his mala. All brumhucharees drink spirits, smoke and eat intoxicating drugs, and reject no kind of food.

"*Dundee*. This name is given because these devotees receive a staff (dundu) when they first enter this order. The bramins, on meeting with a person of this order, prostrate themselves before him. The dundee shaves his head and beard every four months, wears a narrow cloth round his loins, and another loose red cloth over his body; abstains from fish, flesh, oil, common salt, and rice which has been wetted in cleansing. He travels with a staff in one hand, and an alms'-dish in the other. The principal ceremonies to which this order attend are, repeating the name of Vishnoo, bathing once a day, and with closed eyes meditating (manusu)* on the attributes of Vishnoo. This last act is done by the side of the river. When about to bathe, they besmear themselves all over with the earth washed by the waves of the Ganges. The dundee does not beg his food, nor cook with his own hands, but is a guest at the houses of the bramins. If a householder hear that a dundee is come into the village, he goes to him and invites him to become his guest. A dundee blesses a person who is prostrate at his feet, by pronouncing the name of Narayunu. When he passes through a village, all the people come to their doors to stare at him, so seldom are these people seen in Bengal. As soon as a person becomes a dundee, he is freed from mortal birth, and is said to become Vishnoo, and after death to obtain absorption in Brama. Some bramins, on the approach of death, enter into the order, for the sake of enjoying happiness without any further transmigrations. The dundeas do not burn, but bury their dead, repeating incantations.

"*Oordhu-vahoo*. These persons belong to the order of Sunyasees. To fulfil a vow to Vishnoo,† they hold up the right arm till it cannot be brought into its natural position again.‡ For the first few days of raising the arm into this posture the pain is great. Some make a vow to hold the arm up till death, and others to hold it up for a certain number of years. The longer it is held up, the greater the merit. When a person wishes to bring the arm to its former position, he anoints the joints with clarified butter, and in about two months, by degrees, the arm obtains its former position, and in time becomes as strong as before. When this vow is fulfilled, the worship of Vishnoo is performed, and a fee given to the head priest of the sunyasees. It is supposed, that on the road from Jugunnat'hu's temple in Orissa to Benares, not less than two hundred of these mendicants may be seen.

"*Mounce*. These devotees enter into a vow of perpetual silence. They generally reside on the banks of the Ganges, and subsist on milk, sugar, fruits, roots, sweetmeats, and water. They go almost naked, besmearing their bodies with the ashes of cow-dung. The people supply them with food in considerable abundance as an act of merit; or, their disciples collect food by begging. They should eat only once a day.

* In performing this ceremony, Vishwamitru spent 1000 years without breathing.

† The directions respecting this vow are contained in the smritee shastrus.

‡ Until the arms has become stiff, they tie it up in the night.

"*Purum-hungsu*. A few persons are to be seen at holy places who call themselves by this name, but they do not come up to the description of the shastru. They pretend to be destitute of all regard to visible objects: they go naked; have no apparent intercourse with human beings; remain speechless; ask for nothing, and yet subsist on alms; eat any thing given them; disregard all outward purifications, and wear their beard and the hair of their head, unless some one take compassion on them and pay the barber. These persons affirm, that they have attained to that state of perfection which the shastrus require, viz. that thier minds do not wander after worldly things, and that they live in a state of pleasure; but this abstraction and joy arise only from the fumes of drugs or spirits, by which all the other passions are overcome. I have seen such persons at Kalee-ghatu, near Calcutta. Instead of dwelling in forests according to the directions of the shastru, they remain at these places, in order to attract notice, and to obtain voluntary alms. The pundit with whom I wrote this, acknowledged that pride was the reigning principle in these modern purum-hungsus.

"*Muha-poorooshu and Siddhu poorooshu*. The most distinguished of the Hindoo saints have had the former name assigned to them, which signifies, The Great. Siddhu-poorooshu implies, that this person has obtained an interview with his guardian deity, and that he can do whatever miracle he pleases.

"When I enquired of a koolinu bramin with whom I was sitting, whether any modern Hindoo sought to obtain an interview with his guardian deity, he affirmed there were such persons. Asking him for particulars, he mentioned his own uncle. I asked him what his uncle did to obtain this interview? He said, from the age of fifteen he had been repeating the name of his guardian deity. He did not abide in the house, but mostly staid at a temple Siva in the neighbourhood. He had never married; sought no earthly happiness; ate any where, and, obtaining a bed of straw, sought nothing better. His whole waking time, day and night, was spent in repeating the name of his god. When the uncle was asked by this nephew what he had obtained, he shook his head, but apologized for not having been blessed with the interview he expected, by declaring that he was not free from fear: that when he was sitting in a solitary place repeating the name of his god, he was afraid, and durst not remain there.

"In January, 1806, the author visited what the natives call Gunga-Saguru (Saguru island.) Near two huts made of heavy logs of dried wood on the sands, he found two Voiragees who had embraced the principle of perfect abstraction from all sublunary things. They were natives of the upper provinces. These huts were pretty strong, and might be a tolerable defence against the tigers. At their front, a broad heap of sand was raised, upon which they had kindled a fire, and before which one of the Voiragees sat on a deer's skin, squeezing the leaf of an intoxicating plant called ganja, which he afterwards smoked. This man had a poita on, his hair tied in a large bunch at the top of his head, a rope round his waste upon which was tied a piece of the bark of the plaintain tree which in part only covered his nakedness, and a shred of cloth also tied round his head, except which he was perfectly naked. We entered into conversation with this man, who professed to be a worshipper of Ramu. He declaimed against a wordly state; told us we were in a state of constant agitation; but that he, indifferent to all these things, was full of joy; if he had food, it was well: if not, he contended himself with the name of Ramu. When asked what he proposed to himself by this mode of life, he professed that he had neither desires nor hopes; and that he did not become a yogee to expiate sin. He gave us, from a hole

in the sand before his hut, some tolerably sweet water, for which we offered him a reward; but he declined accepting it, unless we would leave it on the spot; he would not move a step to obtain it. I endeavoured to convince him, that his love of ganja was a proof that all passion was not extinct in him, but he tried to ward off this attack by professing indifference even towards this indulgence. After this, when a rupee was given to him, he asked what he could do with it: and would not touch it in the giver's presence, who threw it down for him on the deer's skin upon which he sat.

From these huts we went to a neighbouring temple, which contained a stone image of Kopilu, the sage. Here we found two mendicants from the upper provinces, one of them a young man, an Oordhu-vahoo, who had held up his left arm till it was become stiff. They were both covered with ashes; their hair clotted with dirt, and tied in a bunch at the top of the head, and were without any covering except the bark of some tree, and a shred of cloth drawn up betwixt the legs. At a distance, they could scarcely be distinguished as men: and it appeared almost impossible for human beings to manifest a greater disregard of the body. We asked the young man, how long he had held up his arm in this manner: he said, 'for three years.' To the question whether it produced any pain, he replied, that, as far as his body was concerned, it did so for the first six months. The nails of this hand were grown long like the claws of a bird of prey. In his hut we saw two bead-rolls made of the stalk of the basil, a deer's skin, the horns of a deer, some embers, a piece of sacking, &c.—When asked why he embraced this manner of life, his reply implied an indifference to future rewards; he seemed scarcely willing to confess that he had any connections, father or mother, and reluctantly mentioned the place of his birth. Respecting his food, he manifested the same indifference, though we discovered in one of the temples a large quantity of corn, clarified butter, spices, &c. The other pilgrim was less communicative, but more intent on his devotions: he had a separate hut, and, as though all desire of human society and friendship was extinguished, these persons, the only human beings in this part of the forest, seemed to have no connection with each other. At a distance from the temple, we saw a wild hog, and on the sand, in several places, fresh marks of the feet of a large tiger. The young man informed us, with perfect indifference, that during the three preceding months six persons had been taken away by tigers; and added, in the same tone, that the human body was the natural food of the tiger, and that such a death was no mark of the divine displeasure. We asked him, whether he did not think it a fortunate circumstance, however, that while so many of his companions had been devoured by tigers, he was spared: he did not appear to feel this sentiment, but said 'that they would take him also.'

"After rising in the morning, as we learnt from the young yogee, each of these ascetics repeats the name of some god, using his head-roll; he then performs the ceremonies of worship before some representative of an idol; then bathes, and goes through the ceremonies (sundhya) ordained by the shastru to be performed three times a day, then he prepares the offerings, worships his idol, and again repeats its name for some time. At mid-day he eats; then returns to the repetitions of the name of his god till the evening sundhya; and after this he continues repeating the name of the idol till he falls asleep.

"The following story is universally credited among the Hindoos in the neighbourhood of Calcutta: Some years ago, a European, with his Hindoo clerk, Varanushee-ghoshu, of Calcutta, and other servants, passed through the Sunderbunds. One day, as this European was walking in the forest, he saw

something which appeared to be a human being, standing in a hole in the earth. He asked the clerk what this could be; who affirmed that it was a man. The European went up, and beat this lump of animated clay till the blood came, but it did not appear that the person was conscious of the least pain—he uttered no cries, nor manifested the least sensibility. The European was overwhelmed with astonishment, and asked what it could mean! The clerk said, he had learnt, from his shastru, that there existed such men, called yogees, who were destitute of passions, and were incapable of pain. After hearing this account, the European ordered the clerk to take the man home. He did so, and kept him some time at his house: when fed, he would eat, and, at proper times, would sleep, and attend to the necessary functions of life, but he took no interest in any thing. At length the clerk, wearied with keeping him, sent him to the house of his spiritual teacher at Khurdu. Here some lewd fellows put fire into his hands; placed a prostitute by his side, and played a number of tricks with him, but without making the least impression on him. The teacher was soon tired of his guest, and sent him to Benares. On the way, when the boat one evening lay to for the night, this yogee went on shore, and, while he was walking by the side of the river, another religious mendicant, with a smiling countenance, met him: they embraced each other,——and——(as is said) were seen no more.

"I have endeavoured to ascertain the probable number of Hindoos who embrace a life of mendicacy; and am informed, that scarcely less than an eighth part of the whole population abandon their proper employments, and live as religious mendicants by begging. Supposing that there are sixteen millions of Hindoos in Bengal and Behar, and that each mendicant requires only one rupee monthly for his support, it will appear, that not less than 2,000,000 rupees or 250,000 pounds sterling, are thus devoured annually by persons, the great majority of whom are well able to support themselves by manual labour. What a heavy tax this must be on the industrious, the great body of whom among the Hindoos are comparatively poor!

"When we add to this, the baneful effects of this system on the morals of the mendicants themselves, as well as on the public manners, every benevolent mind must exceedingly deplore such a state of things. These beggars are not frowned upon like those who have nothing but their misery to plead for them; but are privileged and insolent harpies, boldly demanding the contributions of the abject and superstitious Hindoos; their indolent habits too, and the filthy songs they sing, lead to every species of impurity and to perpetual acts of private plunder.

"Many of the more enlightened Hindoos, especially the bramins, hold these mendicants in the utmost contempt, and would consider their being compelled to work as a great blessing conferred upon the country. On the other hand, some persons of property treat them with the greatest reverence, and sometimes invite a number of them to their houses, drink the water with which they have washed their feet, and, at the end of the entertainment, eat of the refuse from the plate of each. Gunga-Govindu-Singhu, a person of the writer cast, who was patronized by Mr. Hastings, and who realized a princely fortune, carried his attachment to the Voiragee mendicants to the greatest lengths. He sometimes gave a feast to three or four thousand, and performed the lowest offices of service to these his guests: he also provided that persons of this description should, after his death, be constantly entertained, receive presents, have medical attendance when sick, &c. at all the temples which he erected and dedicated to the different forms of Krishna.

(To be continued.)



CAULYTHANDAVA
Moortee.

Published by E. A. Rodrigues. Oriental Lith. Press, Vepery, Madras.



GUNGADARA
Moortee.

Published by E.A. Rodrigues. Oriental Lith. Press, Vepery, Madras.

HINDOO GODS.

CHAPTER XI.

CAULYTHANDAVA MOORTEE.

(Plate No. 41.)

It is recorded in the Pooranums with reference to the image represented in No. 41. That in the remotest ages of the world, Siva was pleased to dance in a sacred forest called Vottaranneyam, for the purpose of mortifying the pride of *Cauly*,* and of complying with the request of the sages and gods, who were performing religious austerities. A certain giant named Goramooga being very powerful, oppressed all the sages and gods, and cruelly disturbed, and prevented them from performing their religious duties. Not being able to endure the cruelties of the giant any longer, they repaired to *Kylasa*, and complained to *Wooma* the consort of Siva, of the oppression of the giant, who through her energetic power created a *Cauly*, who armed herself with a trident, sword and other weapons, and appeared in the presence of *Wooma*, and prostrating before this deity declared that she was ready to obey her commands. "Go said *Wooma*, into the forest called Vottaranneyam in the world, and destroy the giant who exercises his cruelties upon the sages and gods." In obedience to this command, she proceeded against the giant, attended by a force, consisting of demons, and attacked him. After a well contested battle, she was routed and being pursued by the giant, she came to Parvatee, and said, that she could not subdue the giant. Then *Wooma* inspired *Cauly* with fresh courage, and sent her again, against him, saying that she could easily overcome him, for he was quite exhausted from pursuing her. Accordingly, she attacked him with great impetuosity and killed him with a trident, after an obstinate conflict. In the fit of her rage, she drank the blood of the giant, by which she became furiously mad and began to do mischief among the sages and gods, in a greater degree than the Giant. They again applied to Siva for protection from the mischievous actions of *Cauly*. He graciously told them that he would give them security, by subduing *Cauly*, for he had promised to *Pudungaly*, *Viagrama Pader* and other saints, that he would make himself visible in a dancing posture, in *Vottaranneyam* or *Teroovaluncadoo*, where they were in anxious expectation of him. He accordingly girded himself with tiger's skin and furnished himself with weapons in his eight several arms, for he appeared with as many hands on this occasion, as when he came into *Teroovaluncadoo*. *Cauly*, not knowing that he was Siva himself, challenged him to a combat, but Siva proposed to decide the superiority of either party by dancing, according to the rule of *Parathanattheyam*, (a certain Hindoo science treating on various kinds of dancing) in the presence of the gods and saints, who were to be judges on this occasion, and the party who excelled in that science was to be considered the victor.

* One of the Hindoo Goddesses.

Having thus made the necessary preliminaries, Siva and *Cauly*, began to dance and exerted all their skilfulness in that art. Siva finding that *Cauly* vied him in every respect and imitated to the very iota all his steps and movements and that it was scarcely possible for him to gain the day, had recourse to an artifice, which was a most indecent one particularly to the female sex—he lifted up one of his legs perpendicularly towards his head (vide representation in the annexed Plate) to imitate which attitude, when she attempted, *Wooma* the spouse of Siva prevented her, and thus Siva gained the day, and was praised both by gods and saints. This event it is said took place in *Teroovaluncadoo*, near *Trittany*, a place about 50 or 60 miles distant from Madras, where a temple is erected consecrated to *Siva* and *Cauly*. Every solemn feast is celebrated, with equal magnificence and splendour as are usually performed in Siva's temples. A grand Festival called *Aruthrathesunam* is commemorated in the month of Margaly or December. Siva holds in one hand *Sinmaya Mootra*, or a seal, in the second a musical instrument, in the third a trident, in the fourth a snake, and with the fifth, a toe of his left foot which he lifted up perpendicularly, while two of his hands are employed in the gesture, adopted for dancing, and another is held in the form of giving promise of protection. *Cauly* holds in one hand a trident, in the second a cup, in the third and fourth, clubs, in the fifth a shield, in the sixth a sword, while her other two hands are held in the attitude of giving promise of protection to the distressed.

GANGADARA MOORTEE.

(Plate No. 42.)

In the accounts given by an eminent Hindoo Reeshee or saint named *Thatheesee*, it is stated that Siva obtained the name *Gangadara* from the circumstance of his having kept *Ganga* or the goddess of the river Ganges in the tuft of his hair.

It appears that *Paramasiven* or Siva and his spouse *Parvatee* set out from the sacred mountain called *Kylasa* their place of residence, for the purpose of taking a pleasant walk in a beautiful flower garden, situated in the neighbourhood of *Kylasa*. When they were promanading in this place, *Parvatee* out of sport, covered the eyes of her husband with her hands, whereupon the sun, the moon, the rest of the luminaries, and even fire, seemed to have lost their brightness, because his eyes were the source from which they received their illumination. These lasted, but for a moment in Siva's consideration, but it was a number of epochs for the world, which was covered with total darkness and in which every thing was confounded. Siva being graciously pleased to rid the world of the darkness, opened the eye on his forehead, from which the light issued, which dispelled the darkness that covered the Universe, and restored all things to their former condition. The sun,

moon, the lesser luminaries and fire, shone with their usual lustre. At sight of this change Parvatee the mother of the universe took off her hands from his eyes, but her fingers having perspired, she allowed the perspiration to drop on the earth, these drops swelled like a great ocean, which was about to destroy the world.

At this universal deluge Brama and others repaired to Kylasa and through the means of *Nundicasavera* they were introduced before Siva, at whose feet they prostrated themselves and addressed him in these terms. "O Gracious god, god of gods, behold the overwhelming flood which threatens universal destruction; should you not be pleased to check the flood, we and the whole universe will cease to exist. O Lord! have mercy upon us, and preserve us thou great and mighty Preserver, who preserved us formerly from the poison which you had swallowed." At these humble supplications, he made the hairs of his head absorb the flood. Surprized at this miraculous action, Vishnoo, Brama and Indra began to pray and praise Siva and his consort, and solicited him to allow each of them a few drops of this sacred water, which being complied with, they departed to their respective worlds. The water, which Vishnoo fetched, formed a river in Vicoontah, the world of Vishnoo, and was called *Verushanadi*, a river in which all the souls entering his world purify themselves. The drops which Brama brought into his world called *sattialogum*, became a river named *Manatirtam*. Indra the king of gods formed a river, with the drops he brought, and named it the *sacred Ganga*, which Bagheerathan, after having performed very fervent religious austerities, brought into the world and procured salvation to *sixty thousand kings*, his forefathers by making the river (which is now called the Ganges) flow on their ashes. The history of which circumstance is recorded in the following No. 43. From the above circumstances Siva is designated *Gangadara Moortee* or wearer of *Ganga*.

GANGA VISURJANA MOORTEE.

(Plate No. 43.)

Bagheerathan, a king of the race of the sun (Sooriah Vamoosum) learning from the history of his forefathers that they had been thrown into hell by the curse of Sagral, a saint who burnt them with the flames which issued from his eyes, when he was engaged in a yoga or religious abstract contemplation, he resolved to deliver them from the pains of hell, and procure them salvation. For this purpose he performed religious austerities to Brama, for many thousand years. He at length appeared before *Bagheerathan*, and learning from him the nature of his request, he observed that it was not in his power to comply with his request. He then directed him to Vishnoo for the fulfilment of his wishes. Vishnoo also appeared and said to him that it was not in his power to accomplish his wish. He advised him to pray to Siva. Upon the fervent supplication of Bagheerathan—Siva made himself visible to him and directed him to

invoke *Ganga* herself by whose means his wishes should be positively fulfilled. He did accordingly; She appeared to him and promised to deliver his ancestors from the torments of hell and to procure them salvation, provided he should find a person that could support the shock which might happen at her fall from heaven—he then supplicated Siva, and on his appearing told him what had passed, between him and *Ganga*, Siva to meet his wishes came and sat down in a place where *Ganga* was to fall. *Ganga* poured down its water in torrents and with such violence and impetuosity that it may cause Siva to bend beneath its weight to the very bottom of the earth, but he withstood the shock and received all the water in one of his tufted clumps of hair of his head, which absorbed the whole of the water and thereby the pride of *Ganga* was mortified. Bagheerathan, finding that the *Ganga* was absorbed in one of his tufted clumps of hair, prayed him to let her out that his forefathers might be delivered from the torments of hell. He accordingly caused a few drops to issue out of his hair, which swelling as a river flowed, when Bagheerathan was advised to direct her course, that she might pass through the place where the ashes of his ancestors lay. A certain saint drank the whole of the water by way of performing a certain religious ceremony. Bagheerathan finding *Ganga* was missing, requested to let her pass. He then allowed *Ganga* to pass out of one of his ears. The river scarcely began to flow, when a saint named *Agastier* drank up the whole of the water. Upon this *Bagheerathan* prayed to him very fervently to let the water out. He then said that he would pass the river through * * * * * "Ah! great saint, said he, *Ganga* would then lose her esteem, her honour, and her virtue! Instead of degrading her, said the saint, she would be dignified and her character and her virtue would be increased three-fold. He accordingly let her pass. The *Ganga* then flowed through the place where the ashes of Bagheerathan's Ancestors lay, the ashes being touched by the *Ganga*, the sins of his ancestors were entirely washed away, and their souls obtained salvation.

From this circumstance Siva is called *Ganga Visurjana Moortee*. He is represented in company with *Wooma*—his wife, he holds in one of his hands an iron club, and in another a deer, while two of his hands are held in form of giving protection. A more lengthened account of this Moortee is given in the *Scanda Pooranam*.

The image is represented as holding in one of his hands, a trident, and in another an iron club, while the third is holding an umbrella, and the fourth is in the attitude of letting water from the plait of his hair. He is in company with his wife *Wooma*.

TREPOORANTHAKA MOORTEE.

(Plate No. 44.)

The following short account of the image here represented we gather from the *Scanda Pooranam*.



GUNGA VISURJANA.
Moortee.

Published by E. A. Rodrigues, Oriental Lith. Press.



TREPOORANTHAKA.
Moortee.

Published by E. A. Rodrigues. Oriental Lith. Press, Vepery.

It is stated that Siva being determined to destroy the Sovereigns of the triple cities, in consequence of which the gods metamorphosed themselves (by Siva's command) into the several requisites for the intended war, such as deadly weapons, chariot, &c. He mounted on this chariot and proceeded to battle and after a desperate conflict subdued them by his mighty power. From this circumstance it would appear, he was designated *Tre-pooranthaka*, *Moortee* or "destroyer of the triple cities." The account in the original is as follows:—

The three sons of Tharagasoora a giant namely *Tharocatchan*, *Camalatchen* and *Meethunamale* having performed most fervent and meritorious religious austerities toward Siva; they at last obtained a boon from him of never being killed either by man or by any weapon, and were endowed with the triple cities, which were gifted with wings, and flew with all their inhabitants wherever they pleased; but at the same time he assured them that they would forfeit all the inestimable advantages, which they had received from him, in case they should renounce the worship of himself, of wearing *Roothracham* and adorning their foreheads with the sacred ashes. They accordingly very rigidly continued to adore Siva, to wear the string of *Roothracham* about their necks &c. but in process of time, their impudence and pride became so great, because of their uncontrollable power and authority, that they began cruelly to oppress both gods and men indiscriminately. Better to affect which they raised a large force consisting of giants, whom they placed in their cities, which flew at their command and pleasure, fell upon any city remarkable for its opulence and splendour. Particularly the gods were the objects of their ravage and oppression whom they reduced even to slavery. Being thus injured, they applied to Vishnoo and Brama, for the redress of their grievances, who unable to render them any assistance, went to Siva, to whom they represented the miserable state of the gods, and the more deplorable state of man, to which they had been reduced by the proud sovereigns of the triple cities. Siva told them that he could scarcely subdue the tyrants so long as they continued to worship him, according to the covenant made by them at the time of receiving the boon, and that the only means was to persuade them to neglect

the adoration of him. Vishnoo undertook the task of persuading him to renounce the religion of Siva and embrace another. To effect which he appeared under the pretended character of a philosopher of the Bouddhuism faith,*—he then endeavoured and succeeded in making converts of them to Bouddhuism and thus gave Siva an opportunity to destroy the tyrants. In order to prepare Siva for the battle against these tyrants, who have now forsaken their true faith, the earth itself was transformed into the body of a chariot, the sun and moon, into the wheels, and the gods into the other materials of warfare. The mountain Meru was metamorphosed into a bow, and *Adi Sheshia* that ancient snake into bow-string and Vishnoo and Brama into arrows. Thus equipped, Siva proceeded against the three tyrants, and engaged with them. Upon which occasion, unfortunately, the gods composing Siva's army conceived a proud thought within themselves, and fancied that through their combined assistance alone, Siva would be enabled to subdue the tyrants, but Siva, sensible of their arrogant thought, in anger pressed down the chariot in which he was riding, with merely his great toe, which was instantly broken down into innumerable pieces, to the great confusion and amazement and dread of the whole army. Siva then laughed at the three tyrants most contemptuously, which caused flames to issue out of his mouth, and which in an instant consumed to ashes the tyrants and their triple flying cities, together with their chariots, elephants, horses and the whole army. At this wonderful circumstance, the gods were frightened and repented themselves of their foolish presumptuous and sinful thought, while Vishnoo in the form of a Ball offered himself to Siva, to use him as his vehicle with the hope of being immortalized, for he was then but a finite creature. Siva accepted and mounted him, with his consort *Wooma*, and appeared before the gods and saints, who adored him while flowers of various kinds were strewed from heaven, and various kinds of musical instruments were played upon. Siva then proceeded to the mountain of *Kylasa*.

This image is represented, as holding in one hand a bow, and arrows in another, in the third a musical instrument and the fourth a trident.

* We here insert an account of the Bouddhuism which we extract from Ward's Hindoo Religion.

Account of the Bouddhus.

"It is a question not perhaps completely decided, whether the religion of Bouddhu, now spread over the Burman empire, Siam, Ceylon, Japan,* Cochinchina, and the greater part of China itself,† be not in reality the ancient religion of India,

* Kämpfer says, on the authority of the Japanese historians, that the Bouddhu doctrine was carried into Japan about the year 63. Vol. i. chap. vi. p. 247.

† The Abbe Grosier (vol. ii. c. v. p. 220) gives the following account of the doctrine of Fo, in which the principles of Bouddhu are clearly to be distinguished: "Nothing is the beginning and end of every thing that exists; from nothing our first parents derived their existence, and to nothing they returned after their death. All beings are the same, their only difference consists in their figure and qualities.

and the braminal superstition the invention of later times, and raised to predominancy by the superior influence of the bramins with the princes of Hindoostan. The author, however, declines entering on this subject, made so difficult by the want of authentic historical evidence.

A man, a lion, or any other animal may be formed of the same metal; if these different pieces are afterwards melted, they will immediately lose their figure and qualities, and together form only one substance. Such is the case with all beings, whether animate or inanimate; though different in shape and qualities, they are still the same thing sprung from the same beginning, which is nothing. This universal principle is extremely pure, exempt from all change, exceedingly subtle and simple; it remains continually in a state of rest; has neither virtue, power, nor intelligence; besides, its essence consists

"It is certain, that amongst the six schools of philosophy formerly famous among the Hindoos, two of them inculcated doctrines respecting the First Cause of things that were decidedly atheistical, or such as the followers of Bouddhu maintain at this day; and it is indisputable, according to the Hindoo writing, that these two sects were numerous before the appearance of Bouddhu.

"About 700 years before the commencement of the christian era, Veeru-Vahoo, of the race of Goutumu, a person attached to one of these sects, destroyed his sovereign Bouddhumullu, and immediately seized the throne of Delhi. This king, and his three immediate successors, reigned one hundred and eight years. Muhee-putee, or the lord of the earth, was the name of the third of these monarchs, and as most of the writers on this subject agree in placing the era of Bouddhu in the sixth century B. C. it seems reasonable to suppose, that Bouddhu was the son or near relation of Muhee-putee. If not connected with this family, why should the family name of this race, Goutumu, be one of the most common names of Bouddhu? As the capital of the most powerful of the Hindoo monarchs of this period was in South Behar, if Bouddhu was not the son of one of the Mugudhu kings, it is possible he belonged to some branch of the family reigning at Benares, which was probably then a separate kingdom. In the Temee Jetu, a history of one of the incarnations of Bouddhu, he is said to have been the son of a king of Benares, and to have persevered in choosing the life of an ascetic against every possible artifice and persuasion of his royal parents. The author has been favoured with a translation of this work, by Mr. F. Carey, of Rangoon, and has added it at the close of this account. If then it be admitted, that Bouddhu was a person of of royal descent, that he chose an ascetic life,* and embraced a system of philosophy already prevalent in India, the other scenes of the drama require no assistance from conjecture, he became the patron and idol of the sect which from this time became distinguished by his name; he also received the support, of the reigning monarchs, who were attached to him not only by holding the same philosophical opinions, but by the ties of blood.

"This sect being thus established by Muhee-putee, the eleven Bouddhu monarchs who succeeded him, and who reigned 291 years, may reasonably be supposed to have done what

in being free from action, without knowledge and without desires. To obtain happiness, we must endeavour by continual meditation, and frequent victories over ourselves, to acquire a likeness to this principle; and to obtain that end, we must accustom ourselves to do nothing, will nothing, feel nothing, desire nothing. When we have attained to this state of happy insensibility, we have nothing more to do with virtue or vice, punishments or rewards, providence or the immortality of the soul. The whole of holiness consists in ceasing to exist, in being confounded with nothing; the nearer man approaches to the nature of a stone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the cessation of all desires, and bodily motion, in the annihilation and suspension of all the faculties both of body and soul, that all virtue and happiness consists. The moment that man arrives at this degree of perfection, he has no longer occasion to dread changes, futurity, or transmigrations, because he hath ceased to exist, and is become perfectly like the god Fo."

* The disposition manifested by all superstitious nations to honour and even to deify men remarkable for outward austerities, is particularly observable amongst the Hindoos. They suppose that such a saint is a divine oracle, or the visible representative of the deity; they implicitly receive his doctrines, and pay him those honours which they conceive are due to gods come down in the likeness of man. This attachment to eminent ascetics naturally springs out of the Hindoo system; and to this, the author conjectures, we are to attribute the origin and prevalence of the THREE GREAT SCHISMS among the Hindoos, of Bouddhu of Nanuku and of Chaitanyu, all of whom appear to have been religious mendicants.

the bramins charge them with, to have obliterated the religion of their opponents.

"It is certain, however, that the learned adherents of the brahminical religion did not remain silent spectators of what they deemed the triumph of atheism.* They contended with their equally learned opponents, and this dispute, as is manifest by the tendency of many of the works still read by the Hindoos, called forth all the talents of both sides; challenges to conduct the controversy in the presence of kings and learned assemblies were given and accepted; but here, as in innumerable other instances, the arm of power prevailed; and as long as the reigning monarchs were Bouddhus, the bramins were obliged to confine themselves to verbal contentions.

"At length Dhoorundhuru, of the race of Muyooru, destroyed Adityu, the last Bouddhu king, and assumed the sovereignty; and it is probable that from this time (B. C. about 300 years) we are to date the commencement of the persecutions of the Bouddhus.†

"One or two facts tend to prove, that the bramins were not much more mild and tolerant than other persecutors: though a number of *Joinus* are scattered up and down in various parts of Hindoostan, scarcely a vestige of the Bouddhu superstition is to be found, and all its adherents are seen in the adjoining countries. The fact respecting these persecutions is, however, placed beyond all doubt by the Prayushchittu-viveku, a Hindoo work on atonements, from which we learn, that Ooduyunacharjyu, a learned bramin, and a fierce combatant against the Bouddhus, actually burnt himself to death on a chaff fire (Kooshu-anulu) as an atonement for the sin of having excited the Hindoo kings to put to death many Bouddhu bramins.

"To avoid the malice of their enemies, therefore, the Bouddhus emigrated to the neighbouring countries, and gave to the uncivilized inhabitants those doctrines for which they had been unsuccessfully contending on the plains of Hindoostan.

"We have no authentic documents to prove how long this persecution lasted; but it is a pretty current opinion among the most learned Burmans, that the religion of Bouddhu was introduced into that country about 450 years after his death. According to this statement, (admitting that the persecution began with Dhoorundhuru) it will appear to have continued 183 years.

"There is a tradition among the Cingalese, that one of the kings of Hindoostan, immediately after Bouddhu's death,‡

* A story respecting these times is still current among the Noiayiku sect; The wife of the last Bouddhu monarch but one was a disciple of Vishnoo, and called day and night upon God, complaining against the Bouddhus as having exterminated his worship, and all traces of a deity: at length Vishnoo, by a voice from heaven, assured her, that he would appear in the forms of two learned men, Bhuttu and Oodayunacharjyu, and restore his worship. Another story related by the same sect is, that Oodayunacharjyu, unable to turn the Bouddhus by argument, proposed that himself and any number of this sect should cast themselves from a neighbouring mountain, the Bouddhus in the act of falling calling out "There is no God," and Oodayunacharjyu, "God exists." The challenge was accepted: the Bouddhus perished, and their opponent fell unhurt.

† In opposition to this, it is said, "If the conjectures of Sir William Jones, relative to the inscriptions found at Mongheer, and on the pillar at Buddal, be well founded, then the governing power on the banks of thea Ganges, as late as about the time of the birth of Christ, was of the sect of Bouddhu." *Asiatic Researches*, vol. vi. p. 165.

‡ Anative of Ceylon assured the author, that the Cingalese considered it to be about 2500 years since the death of Goutumu. Mr Felix Carey informed him, on the authority of the Burman history, that in 1813 it was 2357 years since the birth of this god. In an account published in the *A. Researches*, vol. vi p. 265, it is said, that in 1795 Bouddhu had been deified 2362 years.

collected together five hundred learned ascetics, and persuaded them to write down on palmyra leaves, from the mouth of one of Bouddhu's principal disciples, all the doctrines taught by Bouddhu in his life time. The Cingalese admit that they received their religion from the hands of a stranger; and it is probable that it was propagated in the Burman empire soon after its reception in Ceylon, that is, about 450 years after Bouddhu's death. The Burmans believe, that six hundred and fifty years after that event, in the reign of Muha-moonnee, Bouddhu-ghoshu, a bramin, was deputed to Ceylon, to copy the work Vishood-dhimaign, which includes all the Jatus, or histories of the incarnations of Bouddhu; and it is fabled, that the iron stile with which he copied this work, was given him by a heavenly messenger; though others will have it that Bodhee-sutwu gave it to him.

"These Jatus are said to have amounted to five hundred and fifty books; some of which are, however, lost. A work called the Ten Jatus is now the best known, and is held in the highest veneration. The names of these Jatus are, Temee, Junuku, Sooburnu-ramu, Némee, Muhoshutha, Bhooriduttu, Chundu-koomaru, Narudu, Vidooru, and Vesuntura.

"Since the above period, many Burmans have translated and commented on these writings. In a work entitled 'The Great History of the Burman and Pegu kings,' it is recorded, that during the Thiooru-kshutriyu dynasty, not less than fifty-five translations were made, and as many comments written on these books. But the Burmans are believed to possess works of greater antiquity than these Jatus, on history, poetry, medicine, astronomy, grammar, &c. whether borrowed from the Sungskritu, or the productions of the Bouddhu sect, time must disclose.*

"It is a singular circumstance, that the Bouddhus should have chosen for their hero, like the Hindoos for Vishnoo, ten incarnations; and still more singular, that they should have designated the histories of these incarnations by the names of ten Hindoo sages.

"The Bouddhus do not believe in a First Cause: they consider matter as eternal; that every portion of animated existence has in itself its own rise, tendency, and destiny; that the condition of creatures on earth is regulated by works of merit and demerit; that works of merit not only raise individuals to happiness, but, as they prevail, raise the world itself to prosperity: while, on the other hand, when vice is predominant, the world degenerates till the universe itself is dissolved. They suppose, however, that there is always some superior deity, who has attained to this elevation by religious merit; but they do not regard him as the governor of the world. To the present grand period, comprehending all the time included in a kulpu, they assign five deities, four of whom have already appeared, including Goutumu, or Bouddhu, whose exaltation continues five thousand years, 2,356 of which had expired A. D. 1814. After the expiration of the 5,000 years, another saint will obtain the ascendancy, and be deified. Six hundred millions of saints are said to be canonized with each deity, though it is admitted that Bouddhu took only 24,000 devotees to heaven with him.

"The lowest state of existence is in hell; the next, is that in the forms of brutes: both these are states of punishment. The next ascent is to that of man, which is probationary. The next includes many degrees of honour and happiness up to demi-gods, &c. which are states of reward for works of merit. The ascent to superior deity is from the state of man.

* Some idea of their advance in science may be gathered from an interesting account of the Religion and Literature of the Burmans inserted in the 6th vol. of the Asiatic Researches, by Dr. F. Buchanan.

"The Bouddhus are taught, that there are four superior heavens which are not destroyed at the end of a kulpu; that below these, there are twelve other heavens, followed by six inferior heavens; after which follows the earth; then the world of snakes, and then thirty-two chief hells, to which are to be added, one hundred and twenty hells of milder torments.

"The highest state of glory is absorption. The person who is unchangeable in his resolution; who has obtained the knowledge of things past, present, and to come through one kulpu, who can make himself invisible, go where he pleases, and who has attained to complete abstraction, will enjoy absorption.*

"Those who perform works of merit, are admitted to the heavens of the different gods, or are made kings or great men on earth; and those who are wicked, are born in the forms of different animals, or consigned to different hells. The happiness of these heavens is wholly sensual.

"The Bouddhu's believe, that at the end of a kulpu the universe is destroyed. To convey some idea of the extent of this period, the illiterate Cingalese use this comparison: if a man were to ascend a mountain nine miles high, and to renew these journeys once in every hundred years, till the mountain were worn down by his feet to an atom, the time required to do this would be nothing to the fourth part of a kulpu.

"Bouddhu, before his exaltation, taught his followers, that after his ascent, the remains of his body, his doctrine, or an assembly of his disciples, were to be held in equal reverence with himself. When a Cingalese, therefore, approaches an image of Bouddhu, he says, 'I take refuge in Bouddhu; I take refuge in his doctrine; I take refuge in his followers.'

"There are five commands delivered to the common Bouddhus: the first forbids the destruction of animal life: the second, forbids theft; the third, adultery; the fourth, falsehood; the fifth, the use of spirituous liquors. There are other commands for the superior classes, or devotees, which forbid dancing, songs, music, festivals, perfumes, elegant dresses, elevated seats, &c. Among works of the highest merit, one is the feeding of a hungry infirm tyger with a person's own flesh.

"The temples erected in honour of Bouddhu,† in the Burman empire, are of various sizes and forms, as quadrangular, pentagonal, hexagonal, heptagonal, or octagonal. Those of a round spiral form can be erected only by the king, or by persons high in office. An elevated spot is preferred for the erection of these edifices; but where such an elevation cannot be found, the building is erected upon the second, third, fourth, fifth or sixth terrace. These piles are generally of solid brick work, but some are filled up with earth or rubbish; lime-stone is seldom used, generally earth or brick dust. Those who can afford it, have their temples gilt all over, which gives them a grand appearance. A coating of black lacker being laid upon the plaster, the gold leaf firmly adheres. An umbrella made of iron, and gilt, is fixed on the tops of the temples, round the border of which some persons suspend bells; the sound of these bells, when the wind puts them in motion, has a pleasing effect. Bells of various sizes are sometimes hung near a temple, which the people ring to give notice of their arrival. Images of lions, and monsters of various descriptions facing the four

* The Hindoo idea of absorption is, that the soul is received into the divine essence; but as the Bouddhus reject the doctrine of a separate Supreme Spirit, it is difficult to say what are their ideas of absorption. Dr. Buchanan says, (A. Researches, vol. vi. p. 180) Nirvanu "implies (that is, among the Burmans), exemption from all the miseries incident to humanity, but by no means annihilation."

† When the author asked a Joinu why, since the object of their worship was neither creator nor preserver, they honoured him as god, was answered, that it was an act of homage to exalted merit.

quarters, or on each side of the gate-ways, are to be seen attached to most temples.

" Within the vicinity of a temple, houses of charity for strangers are erected, in which images of Bouddhu are placed. Umbrellas and stone pots, in imitation of those used by Goutumu as a mendicant, are also placed near temples.

" The temples of Bouddhu in Ceylon are very large, some of them capable of containing 3,000 people. Many of them have verandas all round; the hall containing the image is very spacious.

" The priests worship at the temples daily, or ought to do so. The worship consists in presenting flowers, incense, rice, beetle-nut, &c repeating certain prayers. The priest cleanses the temple, preserves the lights, and receives the offerings. A worshipper may present his own offerings, if he is acquainted with the formulas. The five commands are repeated by a priest twice a day to the people, who stand up and repeat them after him.

" Temples are built by individuals, or the inhabitants of a village, as works of merit. Several festivals precede the opening of a temple, as, at laying the foundation; at setting up the image; at fixing the umbrella; at the purification; and at the consecration. These feasts are sometimes continued four or five days, when musicians and dancing girls are employed, various pantomimical representations are exhibited, and a great concourse of people entertained. Offerings of various kinds are presented to Bouddhu and to the priests. The latter make a discourse to the assembly on the virtue of building temples, grounding their address on some apothegm of the saint.

" Bouddhu, as seen in many temples, appears seated upon a throne placed on elephants, or encircled by an hydra, or in the habit of a king, accompanied by his attendants. In most of the modern images, however, he is represented in a sitting posture, with his legs folded, his right hand resting upon his right thigh, and his left hand upon his lap: a yellow cloth is cast over his left shoulder, which envelopes his right arm. His hair is generally in a curling state, like that of an African; his ears are long, as though distended by heavy ear-rings. The image is generally placed in the centre of the temple, under a small arch prepared for the purpose, or under a small porch of wood, neatly gilt. Images of celestial attendants, male and female, are frequently placed in front of the image. In some places the image of Jeevunukuru, a mendicant, who had 400,000 disciples, and who foretold the deification of Bouddhu, is to be seen, in an erect posture, having four mendicants behind him with begging dishes in their hands, and Soomedhu, a form of Bouddhu, lying prostrate before him, in a posture of reverence.

" It appears evident from their writings, that the ancient religion of the Burmans consisted principally in religious austerities. When a person becomes initiated into the priesthood, he immediately renounces the secular state, lives on alms, and abstains from food after the sun has passed the meridian. The ancient writings of the Burmans mention an order of female priests; but it is likely that these were only female mendicants.

Priests are forbidden to marry; they are to live by mendicancy; are to possess only three garments, a begging dish, a girdle, a razor, a needle, and a cloth to strain the water which they drink, that they may not devour insects.

" The priests are the school-masters, and teach gratuitously as a work of merit, the children being maintained at home by their parents. If a priest finds a pupil to be of quick parts, he persuades the parents to make him a priest; but if a boy wish

to embrace a secular life after he has been some time in the college, he is at liberty so to do.

" Boys of five years of age and upwards are admitted into the Burman seminaries (koiyooms) as students. At their initiation, the parents generally give a feast, which continues for three or four days, at the close of which time the youth, arrayed in costly garments and ornaments, and attended by a large retinue, is led through the town on horseback to the college of his preceptor. As soon as he arrives, he is stript of his attire; his head is shaved; he is clothed with a yellow garment, and a pot, or beggar's dish, is put into his hand, and in this manner he is committed to his tutor.

" The student is to observe the following rules; to abstain from murder, theft, evil desire, falsehood, ardent spirits, food after noon-day, dancing, music, &c. from flowers and perfumes, elegant accommodations, the use of gold and silver. Should he fail in keeping these prohibitions he is disqualified for farther advancement. An obedient disciple, at the end of twenty years is admitted into the order of priests.

" To persons admitted into the order of the priesthood, two hundred and twenty-seven precepts are given, the observance of which for ten years, entitles them to the rank of a priest of the first order, and empowers them to have colleges and disciples under them.

" A Burman college is built in the style of a palace by some person of wealth. The ancient koiyooms resembled caves, many of which are still to be seen in the ancient city of Pogan.

" Beside their colleges, there are other sacred edifices among the Burmans, inclosed by a wall, and intended for the accommodation of learned men who meet to consult each other on religious matters. In some instances, an image of Goutumu is set up in a conspicuous part of the building.

" The houses of the priests are built as works of merit, and offered to them. A temple and a house for priests, are commonly built at once. It is a law in these houses, that a priest shall always give his bed to a priest who is a stranger if necessary. The common people are never suffered to sit upon a priest's mat or bed.

" The investiture of a priest is a very important ceremony. To ordain the candidate, it is necessary that a priest should be present who has been initiated twenty years, and not less than five priests who have been in orders ten years each. The ceremony, from which spectators are carefully excluded, is conducted in a temple peculiarly sacred, or in a boat on the river, surrounded with a screen of mats. At the commencement, a priest goes out, and asks the crowd, whether they have any objection, to the youth's becoming a priest. If they all answer in the negative, he is presented to the chief priest, and is asked many questions, as, if he be free from disease; if he be perfect in his elementary knowledge; if he have obtained the consent of his parents. After many formulas have been repeated, he is clothed in white, and the eight utensils, composing the whole property of a priest, are hung around him. He is at length clothed like an old priest, and led to some college, where he remains for three years under the inspection of an aged priest, until completely initiated into the duties of the priesthood.

" The four quarters of the moon are festival days among the Cingalese. A temporary shed being erected on these occasions near a temple, the people bring their offerings, and present them to two priests employed in instructing the assembled multitude: the one speaks in the Palee, and the other explains his words in Cingalese. Drums are beaten at intervals, and the temple is illuminated.

(To be continued.)

Nº 45.



CALIYANO SOONDARA
Moorlee.

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Madras.*

N° 46.



URTHANAURIESWARA
Moortee.

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CHAPTER XII.

CALIYANO SOONDARA MOORTEE.

(Plate No. 45.)

The following account is written in the Scanda Pooranum relative to the Idols here represented.

Parvatee the consort of Siva was originally named *Tatchani* or the descendant of a Reeshee named *Tatchu*—she having become acquainted with the circumstance of her father having in times past become metamorphosed into a Ram, after he had been decapitated in consequence of his blasphemy of Siva, her consort, and in order to disown her sanguinity to her father, very earnestly solicited her husband, to cause such an incarnation in her, as to be called the daughter of any other person than that of a blasphemer. Siva graciously complied with her request, and ordered her to incarnate as the daughter of *Hemotgheri Rajah*: and in order to re-marry Parvatee the incarnate, Siva assumed the form of *Caliyano Soondara Moortee*, or the form of a beautiful and lovely Bridegroom.

At the command of Siva, Parvatee transformed herself into an infant, and was lying upon a lotus, when Hemotgheri Rajah, perceiving the infant he carried it to his palace, and entrusted the same to his wife, the Queen Manei, directing her to bring it up with great care and tenderness. The child was accordingly brought up with all imaginable attention and with the same affectionate regard as if it were her own offspring. When the child attained its fifth year of age, she (the child) very deliberately expressed, that no mortal would be accepted by her as a husband, be he ever so great, but that she would marry Siva himself. The father astonished at her extravagant hope endeavoured to dissuade her from such foolish hope; and observed that that supreme deity was not only inaccessible to gods and saints, but incomprehensible to them all. Notwithstanding his just remonstrances, she strenuously persisted in her wish, and requested her father to provide her with all the necessary articles for the purpose of performing acts of devotion, religious austerities and other Poojas, that she might succeed in her wishes. He accordingly spared no pains or expence in supplying the requisite articles. She then continued to perform the poojas or the acts of devotion until she became marriageable, when Siva appeared before her in the habit of a religious mendicant, and being told of her object in the performance of acts of devotion, made use of some expressions importing that Siva was not a fit match, and that he was an uncomely person. At these expressions of disparagement, she was incensed and wished to turn him out of her presence, when Siva pleased with her piety and fidelity towards him, re-appeared to her in his real figure riding on a bull, and gave her the assurance of marrying her at no distant period. Then Siva returned to his favorite abode Kylasa, and from whence he sent seven saints to Hemotgheri Rajah with overtures of marriage. At this wonderful and unexpected circumstance, the Rajah was quite ravished, and readily accepted the proposal.

Siva having summoned Mian, the divine Architect, ordered him to erect a magnificent city, and in the midst of which a Palace for the solemnization of marriage. He accordingly built the city, whose circumference was ten thousand miles, in structure and fashion it was equal to *Vicoonta* the favorite abode of Vishnoo, and the *Sattialogum* the residence of Brama. In

the midst of the Palace stood a Throne of emeralds, whose effulgent lustre reflected on every thing around it. When the necessary preparations had been made, Siva adorned himself majestically with jewels which surpasses all description and with raiments, the colours of which surpassed the rainbow, or the sun in its meridian splendour,—thus equipped, and accompanied by Vishnoo and Brama and the other lesser deities, as well as a force consisting of demons, came to the mountain of Himalaya, where he was received with all the imaginable reverence and honour. Lutchmee (the goddess of riches) the consort of Vishnoo, and Saraspattee (the goddess of learning and wit) washed the feet of Siva with milk: he was afterwards led by Vishnoo and Brama into the Palace prepared for the marriage. When the bride and bridegroom seated themselves on the emerald throne—then Brama officiated as priest, and duly performed the marriage ceremonies, while concerts of music were playing—musicians were exerting their utmost skill, so dexterously and pre-eminently, that no person could distinguish the difference between vocal and instrumental music. The nuptial was celebrated to the entire satisfaction of all the parties concerned. After having sumptuously entertained all the guests, who attended with a suitable banquet. Hemotgheri Rajah dismissed the guests with rich presents.

By the above incarnation, Wooma the consort of Siva changed her name to that of Parvatee, thereby signifying, the daughter of the mount, she lived with her husband with tenderness, cordiality and piety.

In order to fulfil the wishes of his votaries, Siva assumed various shapes and forms, from time to time, and the bodily form Siva assumed to marry Parvatee, is called *Caliyano Soondara Moortee* or the figure of a beautiful bridegroom. This event is particularly commemorated in Siva's temples, in the month of March at a festival called *Brama Wootchavam*. In the temple of Mylapoor (St. Thomé) it is celebrated every year in a very splendid and expensive manner.

At the celebration of the marriage of Siva, Rathedevy the consort of Cama (cupid) the god of love, who was burnt down by Siva for having interrupted him in his meditation, solicited him to have her husband restored to her—he accordingly revived Cama on condition that he should be visible to her only, but invisible to others, lest he should create unlawful passion in the breast of individuals.

URTHA NAURIESWARA MOORTEE.

(Plate No. 46)

At a time when Siva and Parvatee his consort were seated on a throne at Kylasa, the gods, saints and others came to pay adoration to them, and each according to his seniority in rank, presented himself in his turn to Siva and Parvatee, and worshipped them; but a saint named Brinkmah Reeshee, worshipped only Siva and disregarded Parvatee: at this strange conduct and seeming affront of the saint towards her, she was much displeased, and resolved by means of her fervent acts of devotion to become a part of Siva's body—(See representation, Plate No. 46) so that adoration would then of necessity be paid her. When this miraculous event took effect, Siva was designated "*Urtha Naurieswara Moortee*" which signifies a figure half

male and half female. We give a short account of this incarnation.

It is written in the *Arnachella Pooranam* that, once upon a time, many Vishnoos, and Bramas, the eight deities called *Astavasooal* and eleven *Roodras*, twelve suns and divine musicians, *Indras*, and the thirty-three millions of gods, various species of serpents and their sovereigns the inhabitants of the nether worlds, nine Planets and the eight guardian deities of the eight corners of the world, assembled in a body and went up to *Kylasa* in order to worship *Siva* and *Parvatee*, who received them seated on a splendid throne set up for the occasion—when a concert of music was performed by *Sarasvatees* and their partners the *Bramas*. The dancing women named *Ramba* and *Woorvasy*, who were celebrated for their skill in the art of dancing, performed various figures while *Sarasvatees* sung hymns in praise of *Siva* and *Parvatee*. The whole assembly transported with joy at such an agreeable scene worshipped *Siva* and *Parvatee*, by going round the throne, but *Brinkmah Reeshee*, who was one of the assembly, and who was an eminently pious saint and well versed in theology, adored *Siva* only, and disregarded *Parvatee*, at which conduct and affrontery, she was highly offended; she demanded of *Siva* the reason of this very strange conduct of the Saint towards her. He replied and said, that as he (*Brinkmah*) was a being not subject to her illusion, he thereby paid adoration to him in spirit; that he was composed of the spiritual knowledge and piety, which were the sole objects which glowed in his heart. If this was the case answered *Parvatee*, wherefore is he clothed in clay, or flesh and blood, which were perfectly subject to her illusion.—On *Parvatee* casting this remark, the Saint shook off the flesh and blood, these disappeared, and he stood before her in the form of a mere skeleton, a portion belonging to *Siva*, and then danced before him, through rapture, being entirely divested of flesh and blood, portions which were under the influence of illusion. Then *Siva* observing that the saint was tottering, he gave him a third leg, and now the Saint danced with three legs, and *Siva* was highly pleased. *Parvatee* having now become enraged, her passion (which formed one of her three attributes, viz. *Wisdom, Passion and Delusion*) brought into, being a female, whom she ordered to be born into the world and then use such means as to subdue *Brinkmah Reeshee*, and bring him under the influence of her illusion. “O! Mother of the Universe” said the created female “I will by all means accomplish your wishes.” This being was accordingly born of one *Mohny* the wife of *Mamagara*, the king of *Vanavasamanagar*, and brought up by them with care and affection—and as nature was very bountiful to her, she was a perfect model of beauty and perfection. While she was yet in her mother’s womb, all the *Reeshees* who were performing religious austerities in the world, became inflamed with love, so that they were in a great degree diverted from their acts of devotion, they were at a loss to account for the aberration of their mind. Then *Doorvasah*, a divine Saint, told them that their mind were affected by the illusion of *Parvatee* the wife of *Siva*, one of whose attributes was to be born in the world, in order to allure the sages into illusion.

When the child came into existence, *Cama* (the Indian cupid) was much pleased because of the agreeable business of influencing persons with love, who endeavour to abstain themselves from it. When the child attained her pubertal age, *Nirangaran* the priest of the king *Mamagara*, came to him, and

was highly pleased when he heard of the character and captivating beauty of his daughter. He advised his disciple *Managara* to give her in marriage to none, but *Siva*, who was the only suitable person to wed her—and therefore he taught the young woman such mysterious prayers and the modes of adoring *Siva*, as might induce him to marry her. She accordingly daily worshipped *Siva* in the temple of *Moologa Naiga*, that he might come and espouse her. She regularly offered to the deity in the temple, flowers of various kinds and fruits, and duly anointed the Idol with costly ointment, and danced in a most graceful manner before it. As she was well skilled in the art of dancing, on such occasions as this the temple was so crowded that the young men of the city scaled the walls of the temple to take a full view of her dancing, and were so charmed with her captivating beauty as to languish and die in love. The deity himself gratified with her persevering piety and steadiness in the pursuit of her object made himself visible to the damsel under the appellation and form of *Proobodeven*, with such incomparable beauty that *Cama*, the Indian cupid, felt ashamed of his own, when he witnessed the diety. The nuptial ceremony was celebrated, the bride and bridegroom retired into the bed chamber, to repose on a bed magnificently decorated. *Moyi* (which was the name of the bride,) embraced her husband with great fondness, but to her great astonishment, she felt nothing but the air, and as often as she embraced him, she could not feel any thing solid and she was at last much disappointed and fatigued and fell asleep—and on having awoke during the night, she hugged him, and was again most sadly disappointed, having found that he was beyond her reach.—*Parvatee* in order to allure *Siva*, sent two damsels of amazing and most alluring beauty to allure him into love, who used every art imaginable to seduce him, but failing in their attempt, they went again to *Kylasa*. At this failure of *Parvatee*, *Siva* observed to her that either he or *Brinkmah Reeshee*, could by no means be allured into the influence of Illusion, but gratify the wishes of the individuals who worship him through pure motives of piety. Upon this *Parvatee* was determined to become part of *Siva*’s body by means of acts of devotion. She accordingly repaired to a certain forest called *Cavoor Kutharam*, where she had every thing requisite provided by her maids and she then began performing fervent religious austerities and acts of devotion, and observed certain *Kathari veradem*, or religious fasts for the space of twenty-one days. During the continuance of the fast, she was engaged in the contemplation of *Siva*, and, every day adorning a pitcher or earthen vessel with leaves of certain flower plants, offered it with sweetmeats, fruits, coconuts and betel-nuts, together with a silken cord, having twenty-one knots, tied one a day. At the conclusion of the fast, the pitchers twenty-one in number were to be given to twenty-one *bramins* each a piece together with valuable presents. Twenty *Reeshees* or sages were now assembled, and one was wanted to complete the number:—persons were set on foot to invite one, and notwithstanding their search they could not meet with one, and were consequently returning home much disappointed when *Siva* disguised himself in the habit of a *Bramin*, and presented himself before them: he was gladly introduced to *Parvatee* as a fit person to receive her gifts. She then gave each *Reeshee* a pitcher with presents consisting of coins and rich wearing apparels, and at last, offered the last pitcher together with suitable presents to the disguised *Siva*,—but he declined receiving the gifts, for a husband could not with propriety receive gifts

Nº 47.



GAJAYOODDA
Moortee.

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Nº48.



SAURTHOOLOHARA VIGRAHA
Moortee.

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from his wife. He then appeared before her in his real character on the vehicle of the Ox, and granted her the request. Upon this she was in extacy, and adoring praised him, enumerating all his wonderful exploits in preserving his followers. He then granted her the boon requested, and made her the left part of his body—and it is from this circumstance that Siva received the appellation *Urtha Nauriswara* Moortee, which means a being half male and half female. The image is represented as holding in its left hand a lotus, in the second a snake, and in the third an iron club, while the fourth is held in the attitude of giving promise.

A religious fast is observed by Hindoo women in commemoration of Parvatee, every year on the new moon day in the month of Arpisy or October.

GAJAYOODDA MOORTEE.

(Plate No. 47.)

Brama being asked by his son *Tatchagum* or *Takun*, which of the gods was the mightiest and supreme, answered him that *Siva* was the highest of all the deities, and that *Vishnoo*, the other deities and himself are subordinate to him, by whose bounty the universe continued to subsist. He therefore earnestly advised him to devote much of his time in the worship and the contemplation of him, and thereby obtain salvation. In pursuance of this advice, having fixed the bank of the river *Manasa* which was flowing through his fathers dominion for the performance of his acts of devotion, he there performed his penance, imploring *Siva* to grant him such a boon that he might rule over *Vishnoo* and *Brama*, and all the other gods, as well as over the three worlds; in process of time *Siva* made himself visible to him and complied with his request, observing at the same time, that all his kingly authorities and prosperity would be taken away from him at once, should he at any future time, neglect worshipping him and speaking blasphemously of him. Having thus obtained the boon, he directed his father to have a magnificent city erected for his residence, and having established the seat of his government in this city, he began to sway the whole world with absolute authority and independence. While he was enjoying every kind of pleasure, his tyrannical power could bestow upon him, a certain *Reeshee* named *Tathisy* visited him, and conversed with him, the conversation turned upon *Siva's* almighty powers;—the *Reeshee* said that *Siva* was an omniscient being, whose blessed spirit pervaded through all substance, and that he conducted his five different offices, namely, that of Creating, Preserving, Destroying, Judging and Rewarding, and that he was the great author of all the good enjoyed both by the gods and mankind. Then *Tatchagum* intoxicated with his power and independence, and forgetting that *Siva* was the source of all the unlimited authority he was then possessed of, blasphemously said, “what, was not this very *Siva* who fought with an elephant, killed it and wore the skin, which was too mean an act, an animal to be attacked by such an almighty god”? Upon this the *Reeshee* began to state the motive that induced *Siva* to attack the elephant and he related the story as follows:

There was a certain giant said he, whose name was *Guja-Sooren*, who performed religious austerities and implored *Brama* to bestow upon him an inexhaustible wealth and power.—*Brama* made himself visible to him, and granted him the gift he requested of him, assuring him at the same time, that the

prosperity and wealth granted to him would be taken away from him, in case he should neglect the adoration of *Siva*, the three eyed Lord of the Universe. Having thus received the gift, he raised a large army consisting of infantry, chariots, elephants, horses, &c. at the head of which he proceeded against the dominions of *Indra*, the king of gods, laid seige to his capital, and succeeded in completely subduing them to a state of slavery. He next brought under his subjection *Brama* and *Vishnoo*, and he afterwards turned his arms against mankind and entirely subjugated them. After the conquest of heaven and earth, he oppressed both gods and mankind, exercising every species of cruelties which could not be endured. The gods wishing to throw off so pressing a yoke, revolted against him, and had recourse to *Siva* in the temple of *Casi* or *Benares*, and prostrating themselves before his shrine, prayed to be delivered from the bondage of *Guja Sooren*, who was in the form of an elephant. In the mean while, *Guja Sooren* pursued them with the speed of a hart and overtook them—he roared like a lion and was going to cut them into pieces; the gods who had taken refuge in *Siva*, enraged at his audacity and violence, assumed the form of a huge monster, whose head reached the heaven and his arms extended to the eight corners of the world, attacked *Guja Sooren*, who forgot what had been said to him by *Brama* that he would be destroyed when he opposed and blasphemed *Siva*. Now *Siva* shouted so loud that the three worlds began to agitate, kicked *Guja Sooren*, (this is illustrated in Plate No. 47) with one leg and trampling his head down with another: he then flayed him, and wrapped his own body with the skin. Then the people, particularly *Parvatee*, were much frightened at the prodigious size of *Siva*, and prayed him to assume his usual form, in which he accordingly appeared and was worshipped by all the gods. The people afterwards removed the carcass of *Guja Sooren*, and purified the temple. This exploit is commemorated every year during the festival in the temple of *Benares*, and in that of *Madura*. *Siva* was from this transaction designated *Gajayoodda Moortee*. This image has eight arms, one of which holds a musical instrument, the second a battle axe, the third cords, the fourth an iron club, the fifth a trident, the sixth a bell, the seventh a club, while the eighth is held out in the attitude of giving promise.

The above account we collected from the *Scanda* and *Madura Pooranums*.

SAURTHOOLOHARA VIGRAHA MOORTEE.

(Plate No. 48.)

In Chapter tenth of this work we have described the figure and attribute of *Siva* under the form of *Bhoojungalalitha Moortee*. That the *Reeshees* or *Sages* of *Daroogavanam* with a view of being revenged on *Siva* (who under the form of *Bict-chatana* allured them into sin and abomination, by which they had been divested of their godliness, and consequently their arrogant pride and naughtiness had come to a shameful end,) performed a sacrifice called *Abisara*, the result of which was the appearance of enumerable fierce animals and giants, which threatened *Siva* with death, and which by his almighty and destroying powers, he had subdued and exterminated. Among the animals which appeared from the effects of the sacrifice there issued out a huge frightful tiger such as never was seen in the world before, named *Saurthoolam*, which spread destruction wherever it went, and almost put all the gods and mankind

in extreme dread and despair. At last this wonderful animal attempted to attack Siva, who boldly stepped forward and destroyed it with the greatest ease, and then flayed its skin and wrapped it round his body. From this circumstance Siva received the attribute of Saurthoolohara Vighraha Moortee, or the form under which he overcame and destroyed the tiger—or the flayer of tiger and wearer of its skin.

For this grand exploit of Siva's, which took place at Kylasa, it is said the gods bestowed on him unbounded praises.

The festival in commemoration of this form of Siva, is always observed with pomp and parade. On the eighth day of the festival called Brama Wootchavum, when the Idol of Siva is carried in a grand procession on the vehicle of a wooden tiger, the image itself being in a hunting costume.

Offerings, consisting of rice prepared in a dainty manner, cocoanuts, plantains, and other choice fruits, betel nuts, &c. are made to the Idol, and Siva's thousand names or attributes are repeated by the worshippers—and the Idol is also decorated with fragrant herbs and flowers of various kinds.

HINDOO LITERATURE.

ACCOUNT OF THE BOUDDHUS.

(Continued from page 73.)

"Formerly, it would seem, that religious feasts were held monthly among the Burmans, as, the water feasts; that for presenting drink-offerings to the images of Bouddhu; that for watering the trees of the Ficus Indica; the interrogatory feast; one in honour of the priests; another in honour of Ganeshu; the boat festival; the feast of alms; the candle feast; the feast of giving clothes to the priests; the lot festival; and the festival for placing fire near the images of Bouddhu. At present, the Burman feasts are held at the full and change of the moon only. At these times all public business is suspended; the people pay their homage to Goutumu at the temples, presenting to the image, rice, fruits, flowers, candles, &c. Aged people often fast during the whole day. Some visit the colleges, and hear the priests read portions from the Bouddhu writings.

"According to the religion of Bouddhu, there are no distinctions of cast. Polygamy is not forbidden by the Bouddhu doctrine, and it is not uncommon for a man to have a plurality of wives. The Burmans burn their dead with many ceremonies, especially the bodies of the priests.

"Respecting the Hindoo deities, the Bouddhus believe that Brumha is the head of the Brumhacharees, and lives with them in one of the higher heavens; that Vishnoo, Siva, Kartiku, and Soomuna, are the chief ministers of Indra, the king of heaven, who has twenty-eight inferior ministers. An intelligent native of Ceylon assured the author, that the Bouddhus dislike the Hindoo religion more than they do Mahometanism.

The Substance of the Temee Jatu: an account of the Incarnation of Bouddhu,

Translated from the Burman, by Mr. F. Carey.

"The divine one, while remaining in the Jatu forest, began to relate his celebrated departure into the forest, and in reciting the encomium, uttered this Jatu of king Temee.

"Upon a certain day, the mendicants, met in the assembly of audience, continued to celebrate the departure of Bhuguvu. Bhuguvu said, 'Oh mendicants! why are you assembled?' They replied: We are conversing on this subject. He re-

joined, 'O mendicant this is not the only time of my departure; formerly, to accomplish unattained austerities, let it not surprize you that I left my kingdom, and departed into the forest.' Having said this, he remained silent. The mendicants entreating, Bhuguvu revealed to them the history of the Jatus:—

"O ye mendicants! in the kingdom of Kasheeku, and in the city of Varanussee, (Benares), formerly reigned Kashee Raja, a king who possessed every excellent quality, and had sixteen thousand wives. The citizens said among themselves, 'Our sovereign has neither son nor daughter to preserve his family from extinction;' they therefore assembled in the presence of the king, and, observing the rules laid down in the Kooshu Jato, thus addressed him: 'O king! supplicate for a son.' The king, calling his sixteen thousand wives, said, 'Supplicate ye for a son.' Chundra, and the other sixteen thousand wives, having feasted the gods, made supplication, but obtained neither son nor daughter. This queen, Chundra-devee, perfected in holy rites, was the daughter of Murdu raja. The king said, 'O spouse, do thou also entreat for a son.' The queen, at the full moon, remained fasting, and while reposing upon a sofa, and reflecting upon her virtuous deeds, exclaimed, 'I have certainly performed perfect vows; therefore to me a son will be granted.' Thus saying, she repeated her vows. Through her piety, the angel having been made acquainted with the queen's desires, said 'Chundra-devee supplicates for a son; I will certainly now grant her this blessing.' Looking around for a proper person to be incarnate in her womb, he beheld Bouddhu-sutwu. This person had reigned over the kingdom of Varanussee during twenty years; after death he fell into Ooshnadmuryu, where he was punished eighty thousand years; he was next born in Tavutingsa, where he spent his life, and at death possessed an inclination to ascend to the higher heavens of the gods. The angel going to him, said, 'O thou great one, produced in the world of mortals, by thee works of merit shall be accomplished, and much people be made happy: the queen of Kashee prays for a son: wilt thou consent to be incarnate in her womb?' He added, 'there are also five hundred sons of the gods on the point of transmigration, who are willing to be reproduced.' Bouddhu-sutwu consented; and having transmigrated with the five hundred sons of the gods, he was conceived in the womb of Chundra-devee; the other gods, in those of the wives of the nobles. At that time the womb of Chundra-Devee shone as with refulgent gems; and knowing that she had conceived, she sent information of it to the king, who ordered attendants on her person. At length she was blessed with a son, replete with every excellence. On the same day also, in the houses of the nobles, the five hundred sons of the gods were born. At the time of the birth, the king, surrounded by his assembled nobles, remained in the palace yard, when they addressed him thus: 'O sovereign, to thee a son is born.' The king was filled with affection towards his first born, which, penetrating through flesh and bone, adhered to the marrow: in this manner he was filled with affection, and his mind became composed. The king then said to his nobles, 'To me a son is born: are ye pleased?' They answered, 'What dost thou say? Before, we were without a sovereign; now he is born, and we have obtained a ruler.'

"The king thus commanded his chief officer, 'It is my son's prerogative to have attendants; go thou to the houses of the nobles, and see who have been born to-day.' The chief officer found the five hundred sons, and, returning, related to the king what he had seen. The king sent garments to each of the five hundred

children; and also five hundred nurses. He also gave to Bouddhu-sutwu, four times sixty small breasted, honey-like, milk-producing nurses, having rejected all women in whom there was any defect.

"If an infant sit upon the lap of a very tall woman to draw the breast, its neck grows long; if upon the lap of a short woman, it grows hump-backed; if upon the lap of a thin woman, her thighs injure it; if upon the lap of a very corpulent woman, it straddles or trembles when it walks; if upon the lap of a very long breasted woman, it becomes flat nosed. A very black woman's milk is cold; an asthmatic woman's milk is sour; a woman who has an obstruction in the throat, has acrid or bitter milk. Therefore, rejecting all faulty nurses, and having given four times sixty small-breasted, honey-like, milk-producing nurses, and paying great homage to the infant, the king bestowed a reward upon Chundra-devee; when she, receiving the favour, returned it again to her lord.

"Upon the day the child was named, the king caused the prognosticating bramins to be called, and making large presents to them, enquired concerning the child's destiny. The bramins examined the marks on the child, and said, 'O most illustrious Sovereign, this child is replete with every propitious and excellent quality; he is qualified to govern not only this single island, but the two thousand surrounding islands, nor do we perceive the least evil in his destiny.' The king was pleased, and proceeded to name the child: upon the day of his birth it rained all over the kingdom of Kasheeku. On that day the heart of the king, and the hearts of all his subjects became tranquil. The child too was born wet, he was therefore called Temee.

"When the child was a month old, the nurses, embracing him, brought him to the king, who, viewing his beloved child, kissed its head, and causing it to be placed upon his lap, remained satisfied.

"At this hour, four thieves were brought before the king, who commanded one of them to receive a thousand stripes with a prickly whip; another to be cast into prison; another to be pierced with a spear, and the other to be placed upon a shoo-lee.* Muha-sutwu, hearing the words of his father, was afraid; and trembling, reflected thus: 'my father, obliged to be a king, has committed many weighty, and hell-deserving deeds.'

"On the following day, the nurses caused him to be laid under the white umbrella, upon an adorned pleasure-abounding bed; where, after reposing for a short time, he opened his eyes, and beholding the white umbrella, and the great splendour of his apartment, he became exceedingly afraid, more than before. While reflecting how he came to this abode of cruelty, by the strength of his former knowledge he perceived, that he had come from the heavens of the gods; looking still further back, he remembered that he had been burning in hell; looking back to a still more remote period, he recognized himself as a king of that place, (Benares,) and said to himself: Having reigned twenty years in Varanusee, I was punished eighty thousand years in hell, and now I have sprung to birth again in this place, in this abode of thieves. To four culprits yesterday my father spoke harsh hell-exposing words. Now undoubtedly I must reign again, and be again cast into hell, where I must endure great affliction. Terror fell upon Muha-sutwu, thus reflecting, and his resplendent body withered like a lotus rubbed between the hands; and while considering by what means he could be

emancipated from this abode of thieves, he fell asleep. In the mean time, the goddess, his mother, thus consoled him: 'O child, Temee-koomaru, be not sorrowful, doubtful, nor fearful; thou desirest to be released from this abode of thieves, therefore though not lame, thou makest thyself to appear as one lame; though not deaf, thou makest thyself deaf; though not dumb, thou makest thyself as one dumb.' Bouddhu-sutwu, having derived consolation from the words of the goddess, repeated the second stanza: 'O goddess, I will do what thou hast commanded.'

"The king, having appointed the five hundred youths to remain with his son as a guard, they cried for the breast; but Muha-sutwu, affrighted at the idea of being cast into hell, exclaimed, 'though I be even parched up to-day, death is preferable to being cast into hell.' Thus reflecting, he neither cried nor wept. The nurses made known the fact to Chundra-devee, and she related it to the king. From that time, they let the child fast beyond the usual period, and sometimes omitted to give him nourishment for the whole day; through the dread of falling into hell, however, though exhausted, he neither cried nor wept. Then the mother, saying 'my son is hungry,' gave him the breast herself; but though she nourished him at intervals during a whole year, she could not understand his intentions.

"The nobles afterwards, reminding the king, that children of the age of one year take a liking to sweetmeats; and, adding, we will try Bouddhu-sutwu with them, caused the five hundred youths to be seated by him, and placing various sorts of sweetmeats before him and them, retired to a secret place. The other youths, leaping and scrambling, devoured the sweetmeats; but Bouddhu-sutwu warned himself, saying, 'O thou, Temee-koomaru, desiring hell, dost thou wish for this food?' Filled with horror, he did not even look upon it. Thus they tempted him with sweetmeats for a whole year, but were unable to look into his heart.

"[The work then goes on to relate, that the next year they endeavoured to excite his desires by setting various fruits before him, but in vain. The following year they put playthings before him; and for another year great varieties of food. They next endeavoured during a year to affright him with fire; during another with a furious elephant; during another with serpents, but he remained destitute of fear as well as of desire. At the age of eight, they endeavoured to amuse him with dances; at nine to terrify him with swords; at ten with loud noises from shells; at eleven with a horrid drum; at twelve with extraordinary lights in his bed-room; at thirteen they covered him with molasses, and let the flies torment him; at fourteen they almost suffocated him with offensive smells; at fifteen they scorched him with fire; at sixteen they introduced into his presence beautiful females, perfumes, dances, &c. Thus they enticed him for sixteen years with the sixteen great temptations, and tried him with many other temptations, but they were still unable to enter into his designs.]

"Then the king, dejected, caused the destiny-foretelling bramins to be called, and said to them: "At the time of my son's birth, you said, 'This child is replete with every fortunate and virtuous mark; neither is there any evil token whatever in him;' but behold he is born lame, dumb, and deaf: your words are not verified." The bramins replied, 'O Sovereign! there is nothing unknown to the wise. If we had said, the son born to the king is stupid, it would have created thee pain of mind; therefore we did not mention the matter.' Then the king asked what was proper to be done. The bramins

* An instrument upon which the criminal is impaled.

answered, 'Great Sovereign, while this youth remains in the palace, we perceive three evils may happen: one to the king's life, another to the white umbrella, another to the queen; therefore, without delay, put the unfortunate horses to the unfortunate chariot, and placing him therein, carry him out by the west gate to the burying-ground, and having dug a square hole, bury him.' The king, through the dread of these evils, adopted this advice.

"Chundra-devee, informed of these designs, went alone to the king, and having made obeisance, said, 'O sovereign, thou conferredst a blessing upon me, and I, having received it, committed it to thee; now give it me again.' The king replied, 'Take it, O queen.' She then said, 'O king, give the kingdom to my son.' The king replied, 'It is out of my power; thy son is an idiot.' The queen replied, 'O sovereign, though thou hast decreed not to give him the kingdom in perpetuity, give it him for seven years only.' The king replied, 'I cannot, O queen;' but she renewed her petitions, lowering each of them till she solicited for a reign only of seven days; this was granted.

"Immediately the mother, decorating her son, thus addressed him: 'O Temee-koomaru! the kingdom is thine.' Then causing proclamation to be made by the sound of the drum, and commanding the whole city to be adorned, she seated her son upon an elephant, with the white umbrella carried over his head. After being thus conveyed round the city, she caused him to be laid upon a noble bed; and besought her beloved son, during the whole night, thus: 'O son, Temee-koomaru, in attending on thee for sixteen years, my eyes smart with weeping; my heart is as though it were pierced through. I know thou art not lame, &c. Do not leave me childless.' After the same manner she besought him the following day, and the five remaining days.

"On the sixth day, the king, having called his charioteer, thus addressed him, 'O Soonundu, charioteer, to-morrow, early in the morning, uniting the unfortunate horses to the unfortunate chariot, take the youth, and cause him to be carried out by the west gate; and after having dug a square hole in the burying ground, cast him into it, and with the back of the spade break his skull; thus causing him to die, cover him with dust; and having accomplished the work of increasing the earth, bathing, come away.' The queen, having overheard what passed, was filled with sorrow, and going to her son, addressed him, 'O son, Temee! thy father, the king of Kasheeku, has issued orders to bury thee early to-morrow morning. O son! early to-morrow thou wilt die.' Hearing this, Muha-sutwu thus congratulated himself, 'O Temee-koomaru! thy sixteen years are now accomplished!' But his mother's heart was pierced through with sorrow. Temee added, 'I have attained to the consummation of my desires;' but he refrained from speaking to his mother.

"Early in the morning, the charioteer, having harnessed the horses to the chariot, through the power of the god, and Muha-sutwu's, austerities, he put the fortunate horses to the fortunate chariot; then, stopping the chariot at the king's door, he entered the inner apartments, and saluting the queen Chundra, he thus addressed her: 'O queen! be not wroth; it is the king's command:' thus saying, with the back of his hand having put away the queen, who was sleeping with her son infolded in her arms, he took up the youth as a garland of flowers, [viz. gently or carefully as a person would carry tender flowers] and descended from the palace. At this time Chundra-devee, smiting her breast, and weeping aloud, remained in the palace-yard. Muha-sutwu, beholding his mother, said to himself silently, 'My mother

will die from the anguish of her mind.' But correcting himself, he added, in his own mind, 'If I speak, the efforts of sixteen years will certainly become abortive.'

"The charioteer having put Bouddhu-sutwu into the chariot, said, 'I will go out at the west gate,' but through the merit of Bouddhu-sutwu austerities, the charioteer, deluded by the gods, turned the chariot, and driving it out at the east gate, was precipitated to the distance of twenty-four miles at once. The charioteer seeing before him a thick forest, mistook it for the burying ground, and thinking it an excellent place, drove the chariot to one side of the road, halted and descended. He now stripped Muha-sutwu of his garments, tied them up, and laid them in a suitable place, then with a spade, he began to dig a square grave at no great distance from the chariot. At this moment Bouddhu-sutwu reflected thus, 'Now is my time for exertion; it is true, I have not moved hand nor foot for sixteen years, but I will now see if I do not possess strength.' He arose, rubbed his arms and legs, descended from the chariot, and then walking backward and forward several times, found he possessed strength sufficient to go the distance of eight hundred miles in one day. He then said, should the charioteer contend with me, I will see whether I possess strength to wrestle with him or not, and laying hold of the hinder part of the carriage, threw it, as though it had been a child's plaything, so that it continued twirling round and round.

"After this, Temee's guardian deity, taking the raiments of the gods, and calling Vishwu-kurmu, the son of the gods, thus addressed him, 'O Vishwu-kurmu, go thou to Temee-koomaru, the son of the king of Kasheeku, and array him.' Vishwu-kurmu descended bearing ten thousand pieces of cloth, and bound them round Bouddhu-sutwu's head, and thus, with the garments of the gods and mortals, arrayed him like a devu.

"Bouddhu-sutwu, shining like the king of the gods, went to the hole the charioteer was digging, and standing by the brink, invoking, uttered the third stanza: 'O charioteer! why art thou digging that grave in such haste? O thou! dost thou hear what I say? what wilt thou do with that grave?' The charioteer, hearing the above words, without looking up, said, 'To the king has been born a son who is dumb, lame, and destitute of understanding, and the king as commanded me to bury him in the wilderness.' Muha-sutwu said, 'I am neither deaf, nor dumb, nor lame. O charioteer! if thou bury me in this wilderness, thou wilt do a bad action. Behold my thighs, my arms; hear me speak, O charioteer! By burying me in this wilderness, thou wilt commit an evil act.' The charioteer asked himself, 'Who can this personage be, who has continued praising himself from the time of his arrival;' then beholding his features exquisitely beautiful, he continued, 'Who can this person be? Is he a man, or a god?' and added the following stanza: 'Art thou a god, or a gundhurvu, or the devu Poorunduru! Who art thou? Whose son? How shall I know thee?' Muha-sutwu, describing himself in humble language, recited this stanza: 'I am neither a god, nor a gundhurvu, nor Poorunduru: I am the son of the king of Kasheeku, for whom thou art digging this grave; the son of that king by whom thou art nourished. O charioteer, undoubtedly it is an evil thing for thee to bury me in this wilderness. He who cuts the branches of the tree under the shade of which he sits and sleeps, is a worthless person.'

"Although he spoke thus, the charioteer would not believe him to be Bouddhu-sutwu. The latter therefore said, 'I will convince him by a god-like acclamation.' Then, by a dreadful

rocliferation, echoing through the thick forest, he proceeded to utter the stanza descriptive of the blessings of friendship: 'O charioteer! he who does not act unfaithfully towards his friend, has abundance of food, not only in his own house, but wherever he may happen to go. He who wrongs not his friend, to whatever country, town or city he may go, will be revered by all. He who acts not the treacherous part towards his friend, thieves will not injure him, nor can kings disregard him, and he will excel all his enemies. He who is a faithful friend, is beloved in the assembly, and becomes chief among his relatives. He who deceives not his friend, but honors him, becomes honourable, and renowned in noble deeds. He who acts not treacherously towards his friend, being a worshipper of others, is venerated; saluting others, he is saluted, and obtains glory and renown. He who deals faithfully with his friend, shines like flame, is glorious as the gods, nor is he forsaken of the deity of prosperity. He who deceives not his friend, his cattle increase, and whatever he plants in his field flourishes and bears fruit. He who does not wrong his friend, should he fall from a high mountain, or tree, and die, he will attain his place. He who acts not the impious part towards his friend, can never be hurt by his enemies, but stands firm like a well rooted tree, upon which the wind has no effect.' Thus Bouddhu-sutwu, in the above stanza, set forth meritorious actions.

"The charioteer then left off digging the grave, and going to the chariot, missed the robes and ornaments. He then returned, and looking round recognized Bouddhu-sutwu, at whose feet he fell, and lifting up his joined hands, uttered the following stanza: 'Come, let me receive thee; it is right that thou shouldst inherit thine own house. O thou king's son! what art thou doing in this wilderness?' Muha-sutwu replied, 'I have no desire for the kingdom, nor for relations nor riches: father and mother have rejected me: the inhabitants of the towns and villages have rejected me; the youths have discarded me; my mother has sent me away; my father has cast me off; I myself have become a mendicant, nor have I the least inclination for objects of sense. Undoubtedly the prudent attain the object of their desires: I am Vepuku the Brumhucharee. To me, who have left everything, what cause of dread or fear can there be?' The charioteer replied, 'Possessing such melodious and excellent speech, wherefore didst thou not speak when with thy father and mother?' Muha-sutwu answered, 'I ruled twenty years at Varanusee, in consequence of which I was tormented eighty thousand years in hell. Dreading a similar calamity, I did not permit myself to be reinstated in the kingdom. On this account too, I forbore speaking to father or mother. My father, seating me upon his knee, commanded four culprits to be punished in the following manner: 'Kill one; bind the other; having pierced one, anoint him with painful corrosives; impale the other.' Hearing these severe commands, I was induced, though not dumb, to feign to dumbness; though not lame, to put on the appearance of lameness, and remain besmeared in my own excrements. O charioteer, what wise man, for his sustenance, will perpetrate the five crimes.* 'Know, O charioteer! that I am a brumhucharee. Certainly the deliberate have their desires accomplished; I am a brumhucharee. To me, having departed into the wilderness, what cause of fear.'

"The charioteer, hearing this, said within himself, 'This youth has cast away a splendid kingdom as a putrid carcase; and

has entered this wilderness as a mendicant. Of what use will the world be to me? I also will embrace the life of a mendicant.' Thus reflecting, he uttered the following stanza: 'O king's son! I will enter upon the life of a hermit with thee. O prince! I prefer a hermitage; call me to join thee.' Muha-sutwu said, 'Verily, I will make him a mendicant immediately.' But, reflecting again, he said, 'Neither my father nor mother will come here; and this chariot, these horses, ornaments and robes, will surely be destroyed in this place. They will say, has not this youth become a cannibal, and devoured the charioteer? Perceiving a way to promote the welfare of his father and mother, and being desirous of making it appear, that the horses, chariot, ornaments, &c. were a debt due by the charioteer, he uttered the following stanza: 'O charioteer! take back the chariot; and cancelling the debt, return.' The charioteer then reflected thus within himself: 'While I am gone to the town, should Muha-sutwu retire to any other place, and his father, hearing of his son's welfare, say, 'Shew him to me,' and should I be unable to produce him, the father will punish me; I will therefore receive a pledge of him that he go not to any other place.' He then uttered the following stanza: 'Success to thee; I will comply with thy solicitations; but attend to this my request; remain here until I bring the king. I am not certain whether he will be pleased at the sight of thee.' Muha-sutwu replied, 'O charioteer! I will act according to thy word; I have a desire to see my father; return to the town. Inform my relatives of my welfare, and tell my father and mother, that I have sent them my salutation.'

"Saying this, Muha-sutwu bowed his head like a golden plantain tree, and observed the five touches (that is, he caused his thighs, arms, and forehead to touch the earth) placed his face towards the town of Varanusee. The charioteer, having received his instructions, circumambulating the youth, ascended the car, and drove towards the town.

"At this moment, Chundra-devee, opening the lion door, and striking her breast, began to weep. The mother, beholding the chariot empty, and the charioteer returning by himself, with eyes full of tears, wept; and looking towards him, said within herself, 'Having killed the son of my bosom, this charioteer is returning to us. Has he killed my son? Has he performed the ceremony of increasing the earth?' Beholding the charioteer approach after having murdered her darling son, she said again within herself, 'Will not the merciless enemies rejoice? O charioteer, when thou killedst my son, was he dumb, or lame, or how? Did he weep? Pray tell me. When thou interredst my dumb and lame son, how, did he make any resistance with his hands and feet? Pray tell me.'

"The charioteer replied, 'O queen, permit me to approach, and I will inform thee of all that I have heard and seen concerning the king's son.' Chundra-Devee answered, 'O charioteer! fear not: what thou has heard and seen respecting the king's son relate to me, without hesitation.' The charioteer replied, 'The queen's son is neither dumb nor lame, he has a clear voice; but dreading to be made king, he has resorted to ingenious arts: he recollected his former existence, when after reigning twenty years in Varanusee, he fell into a flaming hell, and was tormented eighty thousand years. Afraid of being king, he consented not to his installment, and for this reason also he spake neither to father nor mother. He is complete in every member, of full and even stature, of excellent speech and wisdom, and is in the road to heaven. If thou de-

* The Hindoo shastras, as well as the Bouddhu, mention five "mortal sins," viz. stealing five tolas of gold, crim. con. with the wife of a spiritual guide, slaying cows and bramins, and drinking spirituous liquors.

sirest to see thy beloved son, come; I will certainly take thee to the place of his abode. Come without delay; it becomes thee to hasten.'

"The devu, acquainted with the youth's desire of becoming a mendicant, sent for Vishwu-kurmu, and said: 'O Vishwu-kurmu, son of the gods, the youth Temee is anxious to become a hermit; build him a house of leaves, and prepare for him every implement necessary for a priest.' Vishwu-kurmu, by his own might, formed a delightful residence in the twelve miles-extending forest, dug a pool and a well; created trees which bore fruit out of their season; and near the hermitage of leaves made a walk four and twenty cubits in length, and strewn beautiful crystal-like sand upon it. Having prepared all the implements necessary for a priest, he added, Whosoever desires to become a priest, let him receive these implements! And having driven away all noxious animals, and birds of unpleasant voice, he returned.

"Muha-sutwu observing what Vishwu-kurmu had done, and knowing that the devu had designed it for him, entered the abode. Having cast off his former garments, he girded himself with those made from the bark of a tree, threw a leopard's skin over his shoulders, covered his head with his long twisted hair, and placed a bamboo across his shoulder. Then quitting the house of leaves, with a staff in his hand, he caused the lustre of his priesthood to appear, and while walking to and fro, exclaimed, 'This is bliss! How happy am I!' Soon after, returning to his abode, and seating himself upon a bough, he perfected the five and the eight ceremonies proper for a hermit. In the evening he seated himself at the head of the walk, and taking of the fruit of the trees which bear out of their season, and boiling them in tasteless water, without either salt or acid, as on immortal food, he fed upon this, in the pot given him by the devu. Thus, reflecting upon the four doctrines of Brumha, he took up his residence in this grove.

"The king of Kasheeku, after hearing the words of the charioteer, called the chief officer of the army, and said, 'Put the horses to the chariot, harness the elephants, blow the conches, beat the large well-braced drum, and the harmonious small drum; and let the inhabitants of my kingdom attend me; I will go to instruct my son.'

"The king sent before him the four orders of warriors, amounting to eighteen ukshouhinees.* Three days elapsed before they were arranged; and on the fourth day the sovereign of Kasheeku left the city. Stepping into his carriage, he said to his concubines, 'All of you follow me;' to his attendants, 'Take the chamuru, the diadem, the scimitar, and the white umbrella, with the gold adorned shoes, and ascend the chariot.' The king then departed, and quickly arrived at the place where his son Temee was. Beholding the king approach surrounded with swords, and shining like a flame, Temee enquired after the welfare of his father, his sisters, his mother, the inhabitants of the kingdom, &c. He asked also respecting the vehicles, the granaries, and treasures; and farther, whether the king did not delight in inebriating liquors; whether he delighted in vows, in virtue, and in bestowing alms.

"The king, out of respect to Muha-sutwu, would not sit upon his throne; his son therefore prepared a seat of leaves; upon this too he refused to sit, and placed himself on the ground. Muha-sutwu seeing his father thus seated, entered his hut of

leaves, and brought forth some of the boiled leaves with which he wished to entertain his sire, and repeated the following stanza: 'O sovereign, partake of my saltless prepared food of leaves; thou art my guest.' The king replied, 'I cannot eat leaves; it is not my food; I eat the soup of clean flesh, and rice.' Still, out of reverence to Muha-sutwu, he received a small quantity of the food in his hand, and thus addressing him in affectionate language, 'O child I do not feed upon such food,' seated himself. The queen, Chundra-devee, surrounded with her maidens, came by a straight road to the residence of Bouddhu-sutwu, and beholding her beloved son, fell on the ground senseless. Reviving, she arose, and embracing Bouddhu-sutwu's feet, worshipped him; then arising, with her eyes full of tears, she seated herself in a suitable situation. The king said, 'O queen! beholdest thou the food of thy son?' and putting a little of it into her hand, he gave the remainder by little and little to his concubines, all of whom said, 'O Sir, dost thou live upon such food as this (putting it on their heads); thou performest very severe austerities.' Thus saying and worshipping him, they seated themselves. The king said, 'O beloved youth, this food astonishes me; thy dwelling alone is an astonishment to me. How is it that thou, subsisting upon such coarse food, hast such a beautiful appearance?' Muha-sutwu said, 'Because, O king, I sleep upon this bed of leaves, my countenance appears so beautiful; no instruments of defence, used for the protection of kings, are placed over me; but on account of my serene repose, my countenance is of this beautiful hue. I feel no remorse for what is past, no concern about what will occur, and I am resigned to what happens; therefore my countenance appears gay: the foolish, because they are anxious about what may happen, and sorry for what is past, wither away as a plucked green reed.'

"The king, reflecting, 'I am come here to anoint my son, and invite him to the kingdom,' said, 'O Son! I will bestow upon thee the elephant-drivers, the charioteers, the horsemen, and arrayed footmen, with delightful horses: I will also give thee the maidens adorned with all sorts of ornaments; raise up progeny by them, and thou shalt become our sovereign. Virgins well versed in dancing and singing, and perfected in the four accomplishments, shall delight thee with their attractions. What dost thou in this wilderness? I will bring the adorned daughters of others kings, and after thou hast raised a numerous progeny, thou mayest become a priest. Thou art young and tender, it is good for thee to reign. What art thou doing in this wilderness?'

"Here commence the virtuous sayings of Bouddhu-sutwu: 'O Sir! a youth ought to perform virtuous acts; the young may become ascetics; a youth's becoming a priest is extolled even by the sages. I will perform virtuous actions; I have not the least desire to be installed in the kingdom. I have seen a youth, the beloved son of much anxiety, who could but just say 'father, mother,' die before he reached maturity. I have beheld the life of beautiful young maidens consume away, being rooted up (by death) as the young sprout of a bamboo when plucked. Men and women, even when young, die; if therefore the young die, who can confide in life? Even as the life of fish in a scarcity of water is very short, so the life of mortals shortens by every passing night: of what avail then is youth? Men are constantly harassed, constantly surrounded; they pass away without seeing good; therefore why wilt thou install me in the kingdom?'

(To be continued.)

* A complete army is composed of one ukshouhinee, or 109,350 foot, 65,610 horses, 21,870 chariots, and 21,870 elephants. According to this account, therefore, this king of Benares had an army 3,986,600, strong.



PAUSOOPADAHUSTA
Moortee.

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Nº 50.



HUNGALA
Moortee

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CHAPTER XIII.

PAUSOOPADAHUSTA MOORTEE.

(Plate No. 49.)

The Idol represented in this Number is a much venerated form of Siva, in the attitude of bestowing the gift of an Arrow to Arjoona upon the joint solicitation of Kristna and Arjoona, called *Pausoopadahustram*, which had the magical and most wonderful power of destruction, and which in a great degree assisted in the battle of Arjoona against his grandfather Bhishma—from the circumstance of the above gift, Siva received the appellation of *Pausoopadahusta Moortee*.

It was in the Dwaparry Yogam, one of the four grand periods of the Hindoo world, that Vishnoo incarnated under the appellation of Kristna, in order to rid the world of the tyrants, and protect the virtuous, the just and righteous, had declared war in the cause of Yudister commonly called Darmahrajah and his brothers who were dispossessed of their inheritance by Deriyodinen their cousin—he was sent as an ambassador on the part of Darmahrajah, proposing to Deriyodinen to come to an equal participation of the Empire;—on his refusal a war was declared, when the monarchs of the fifty-six kingdoms of the Earth, sided some for Darmahrajah, and others for Deriyodinen. This war commonly known by the name of the Mahabharat, continued for the space of eighteen days. On the twelfth day of the battle, Abimannan the son of Arjoona, a young man of undaunted courage, rushed into the thickest of the conflict, and amazed the old Veteran Bhishma, by his gallantry and valour. The thickest of the battle was now gathered about him. The execution of his arrows and weapons were so prodigious that the field of battle was filled with carnage. At this slaughter Deriyodinen bitterly complained of the cowardice of his generals for suffering without a proper resistance on their part, a youngster to destroy most part of his select troops. Upon this Seindeyan one of his generals cut off all the succour, Abimannan expected by means of a weapon he had obtained from Siva for the purpose of subduing Arjoona in the battle. He caused the young Prince to be hemmed in on all sides; and having shattered his chariot, cut off his bowstring, and disarmed him completely, killed him. This was an unfair conflict inconsistent with the laws of war, which then prevailed, which did not authorize a number of warriors to attack a single individual, particularly when that individual was unarmed. Arjoona on receiving the mournful intelligence of Abimannan's death was so distracted with violent and overwhelming grief, that he was forced to aver solemnly that he would revenge his son's death before sunset on the following day, and that, should he fail in the attempt, he would destroy himself by throwing himself

upon a pile of fire. At this solemn declaration of Arjoona, Kristna tried to dissuade him from his resolution, saying that his declaration was rather a hasty than a prudent one, but finding the Monarch bent upon this purpose, Kristna ordered his chariot to be brought, and taking Arjoona into it went to Kylasa, where they were admitted into the presence of Siva whom Kristna solicited on behalf of Arjoona to confer upon him the gift of an Arrow called *Pausoopadahustram*, that he might be enabled to revenge the death of his beloved son, so unlawfully and cruelly murdered. Siva was graciously pleased to grant Arjoona that wonderful and destructive arrow called *Pausoopadahustram* teaching him at the same time the mysterious prayers that he might use this weapon with success.

As the above circumstance transpired at Kylasa, there is no Idol representing this form of Siva in all the Hindoo Temples, except in a few temples dedicated to Siva. The offerings and forms of worship, made to this deity are according to the *Agamasastra*. The image of *Pausoopadahusta Moortee* as represented in Plate No. 49, holds in one hand a musical instrument, in the second the Arrow called *Pausoopadahustram*, and in the third a trident, while the fourth is held out in attitude of giving promise. This figure is represented as in company with Parvatee, while Kristna and Arjoona are standing before them in the attitude of suppliants.

HUNGALA MOORTEE.

(Plate No. 50.)

The Mythological History of Mahaballi upon whom the god Vishnoo committed a gross imposition in the form of a dwarf Bramin, whereby he had deprived Mahaballi of the vast Earth with one stride, and the expanse of Heaven with another, and with the third was going to compass the regions of Pataloo, when Mahaballi yielded up the free possession of the third region of the universe is well known to the general readers. It is said that Siva afterwards destroyed the monstrous shape of Vishnoo and taking out his back bone, wore it as an ornament in triumph. It is from this circumstance that Siva was designated Hungala Moortee, which means a wearer of a back bone.

It is stated in the Hindoo sacred writ that a war broke out between the Devatahs (gods) and the Rat-chasas (giants) in which the latter had been defeated, and were consequently necessitated to apply to Mahaballi, a descendant of their race for aid against their formidable enemies the Devatahs. In order to qualify himself to render the assistance requested of him, he performed severe religious austerities towards Brama, and at last obtained from him the power of ruling over heaven and earth;—upon obtaining this boon, he revenge.

fully oppressed and tyrannized over the devetahs while he protected the Ratchasas and did every thing in his power to promote their happiness and comfort. His government having now become intolerably cruel towards the Devetahs, Atity their mother petitioned *Casia Brama*, praying him to procure redress for the grievances under which her sons laboured, he was pleased to teach her certain incantations or mysterious prayers, and advised her to repeat them for twelve days at the expiration of which time, he promised her, that Vishnoo would make himself visible to her and relieve her from her troubles. She accordingly repeated the prayers, and on the twelfth day, Vishnoo appeared, and having learned the nature of her request, he desired her to have carnal knowledge of Nagasiappa, a saint, and from this union, said Vishnoo, that he himself would spring and deliver the Devetahs from their bondage and misery. In obedience to this direction, she knew the saint, (who was a bramin by caste) and Vishnoo was conceived in her womb, who being born in due time, the child was brought up with all care and tenderness, until he attained the age of maturity. At this time Mahaballi sent for *Socrachari* (or the planet *Venus*) the principal priest of the Ratchasas, and desired him to offer up a grand sacrifice for the increase and continuance and prosperity of his government. The Priest observed to him, that during the performance of the sacrifice, he should confer presents to Bramins and mendicants, whatever might be solicited by them it may be granted without denial. Having procured every requisite for the sacrifice, he began the performance of it, first by distributing presents to all that attended the sacrifice, whatever they demanded of Mahaballi. On this occasion Vishnoo in the disguise of a dwarf Bramin, ill-apparelled, presented himself before Mahaballi in a most humble and supplicating posture. Mahaballi observing the poor and singular appearance of the bramin, bade him to ask whatever he desired; the pretended Bramin most respectfully solicited Mahaballi a small spot of land.

(We have here extracted the remaining portion of this History from Mr. Maurice's *Ancient History of Hindoostan*. Volume 2d, Page 79.)

"The Bamun Avatar, as before observed, exhibits to us the instructive lesson of imperial pride and arrogance humbled by so insignificant an instrument as a mendicant dwarf. Mahali, or Mahaballi, that is, the great Balli, had, by the usual means, (severe austerities,) obtained from Brahma, the sovereignty of the universe, or the three regions of the sky, the earth, and Patala. He was a generous and magnificent monarch; he did not oppress his subjects, nor was he guilty of any other great crimes. His ruling passion seems to have been an unwarrantable pride, that led him to look down on all created beings with supreme contempt; at the same time, he neglected to pay proper homage and render their due oblations to the Devatas. In short, in the skies he would acknowledge no superior; on the earth, he would allow of no equal; and he boasted, that, by this unlimited extent of

his power, he could control even the infernal regions, and precipitate his enemies to the abyss of hell. The Devatas, or at least their priests for them, were dreadfully incensed at being deprived of their rights, the honey, the clarified butter, the delicious fruits, and other rich offerings, that used to load their altars; and, in consequence, the former applied to Vishnoo, through the mediation of Brahma, for redress. As the principal crime laid to his charge was the defrauding of those Devatas, exact retribution was resolved on in heaven, and he was doomed to be deprived of his crown, also, by a species of harmless fraud, which, it seems, the Indian deity did not think it beneath him to practise on this occasion. Vishnoo, descending for this purpose, became incarnate in the house of a Bramin, venerable for years and piety, and, assuming the contemptible form of a dwarf, ill-apparelled, and apparently destitute of all human possessions, presented himself in a supplicating posture before the arrogant monarch just at the period in which he had been displaying his accustomed pomp at a banquet of unbounded magnificence; but at which he had again insulted heaven by not offering the usual tithe to the ministers of the sovereign deity who bestows all things. Balli, admiring the singularity of his figure, and smiling at his deformity, but at the same time compassionating his distress, bade him ask whatsoever he desired, and his request should be granted. Bamun, with respectful diffidence, solicited only a small spot of ground, three paces in length, for the purpose of erecting upon it a hut sufficiently large to contain himself, his books, his umbrella, and the drinking-cup and staff, which the Bramins usually carry with them. Balli, astonished at the modesty of his request, advised him by no means to limit his demand within such narrow bounds; told him that all the kingdoms of the world were at his disposal, and that he need not be afraid of intruding upon his generosity, even though he should request ground sufficient for the erection of a large palace. "A Bramin," replied the artful deity, "has no occasion for a splendid palace: his real wants are few, and by them his desires should be regulated. Only swear that you will grant me this humble request, and my utmost ambition is gratified." Balli, being about to confirm his promise to the mistrustful Bramin by the usual ceremony of an oath in Hindoostan, the pouring out of water from a vessel upon the hand of the person to whom it is given, was interrupted by the planet Venus, a male deity in India, who whispered him, that the apparently-miserable mendicant before him was Vishnoo in disguise, and exhorted him to be cautious to what he pledged his solemn oath. The high-minded monarch, however, disdaining to deviate from his word, confirmed his promise with the required oath; and, bidding him stretch forth his hand, poured out upon it the sacred wave that ratified it. As the water, in a full stream, descended upon his extended hand, the form of Bamun gradually increased in magnitude, till it became of such enormous dimensions that it reached up to heaven. Then, with one stride he measured the vast globe of the earth; with the second, the ample expanse of heaven; and, with the third, was going to compass the regions of Patala; when Balli, convinced that it was even Vishnoo himself, fell prostrate and adored him; yielding him up, without any farther exertion, the free possession of the third region of the universe. Vishnoo then took the reins of government into his own hands; and, as an order of things, different from what prevailed in the Satya, was to

commence with the Treta, Yug, he new-modelled human society: for, whereas in the former, or perfect, age, all property was equally distributed among the members of each of the great tribes, and in those tribes there was no disparity of rank or degree, he divided them into various subordinate classes, according to their talents and virtues, in an age, in which it is the belief of the Bramins, that *one third part of mankind became reprobate*; consequently, by no means to be distinguished by the privileges, or continued in the possession of the advantages, enjoyed by an age when perfection universally reigned. In this Avatar, a circumstance, evidently allusive to Mahaballi's character as an astronomer, and to the constellation Orion, in which his father, and possibly himself, was canonized, ought not to be omitted. While Vishnoo was extending his foot to take in the heavenly portion of his domain, and while Mahaballi, at length convinced who was the august person that had defrauded him of his empire, remained prostrate in humble adoration, the god Brahma came, and, pouring water on the foot thus extended, it was instantly converted into the great and rapid river Ganges; which, in their mythology and on their sphere, is actually represented as gushing from the foot of Vishnoo. Now I would wish to ask any of those critics, who are so loud in accusing me of system, for exalting the Hindoo astronomers as the original fabricators of the sphere, and stating the Greeks to be their servile copyists, by what chance comes it to pass, that the Greek asterism Eridanus, on their sphere, is also made to flow from the left foot of Orion? Surely to the elder nation, in time and science, is due the credit of the invention; and, when we find the fact, as it is found, described in their oldest Pooranams, and forming a part of the history of the Avatars, sculptured in the pagodas most venerated for their sanctity and antiquity, even incredulity itself can scarcely deny to the Bramins the honour claimed for them in this, as well as in many other very curious and striking particulars. With respect to Maha-Balli himself, because he had not oppressed his subjects, though he had despised the gods, his crown was not wholly taken from him, but he was left for the remainder of his life in the possession of Patala, the inferior regions; and, as Patala was supposed to be on the south, because directly opposite to the north pole, where the Hindoo heaven and the palace of Vishnoo is placed, this circumstance may imply his deposition and banishment from Cashmere and the higher regions of Hindoostan to the remote southern districts of the peninsula, where, in fact, we shall presently find ample remains both of his name and his exploits. After his decease, since his repentance was deep and sincere, Vishnoo informed him that he should be received up into heaven, and be placed there in a conspicuous and elevated situation, from which he might occasionally overlook those former subjects who had been so much the objects of his regal care. Mahaballi, having, also, discovered considerable concern lest certain annual institutions, greatly to their advantage, which he had in the plenitude of his power ordained should not be properly kept up, to quiet his apprehensions on that score, the deity farther decreed, that he should have permission once a year, *on the full moon in the month of November*, to revisit earth, and see in person that they were faithfully observed.

"Whosoever the Balli, alluded to in this Avatar, may have been, whether of Chaldean, or merely Indian, origin, the name occurs repeatedly in the pages of the future history, and

particularly in that of a celebrated dynasty, established at a very early period on the eastern coast of the peninsula, whose capital, according to a former quotation from Mr. Chambers, was Mavalipuram; which word is only a corruption by the transmutation of *b* into *v*, and the final addition *am*, usual on that coast, of Mahaballipoor, or the city of the great Balli. This city is described in the Bramin books to have been of an immense extent, abounding with magnificent palaces and stately pagodas, long since swallowed up by the waves of the incroaching ocean, except one most august fabric, covered with sculptures of a gigantic size, representing the Avatars, and oldest Indian mythology, hewn out of the solid rock, and known to mariners by the name of the *seven pagodas*. The gilded summits, however, of other pagodas, submerged in its bed, have been, within the memory of the ancient inhabitants of the place, visible at low water. The city, whose ruins may thus be observed, must undoubtedly have been modern compared with the times to which I allude; yet we know it has been immemorially the custom of the Indians to build cities successively on or near the ruins of the venerated abode of their ancestors; as Delhi, for instance, ancient and modern, on those of Hastinapoor and Lucknow on those of Owd. That the etymology of the name is rightly derived, he endeavours to prove by the circumstance, adds Mr. Chambers, that Balli is the name of a hero very famous in Hindoo legends, and so well known in those regions, that the river Mavaligonga, which waters the eastern side of Ceylone, has probably taken its name from him; since, according to the Tamulian orthography, it means the Ganges of the great Balli.* But that which places it beyond all controversy is the genealogy of Balli, to be met with at the close of a history of the former Avatar, cited in his dissertation by Mr. Chambers, from Sanscrit authority, which expressly says, that the virtuous Pralhad, having been seated by Vishnoo on the throne of his deceased father Hiranyacasipu, reigned with mildness, and by his piety exhibited a perfect contrast to the character of his father; that he himself left a son, named Namachee, who inherited both his power and his virtues, and was the father of Balli, the founder of Mahaballipoor; a city so ancient as to be mentioned in two lines of the Mahabharat, which expressly fix its situation to have been

South of the Ganges two hundred yogan,
Five yogan westward from the eastern sea.†

The yogan, taken at its lowest calculation, is a measure of nine miles; and, by the latter line, the Bramins seem willing to inculcate, that the sea has receded from that coast of forty-five miles, and which may probably be as precisely true as the former, which, according to that calculation, would place it far south of Ceylone. That a considerable recession, however, of the waters of the ocean has taken place is extremely probable, and, indeed, evident to the eye that only superficially contemplates this spot of stupendous ruins.

"The reader will find the preceding part of the legend inserted by Mr. Chambers in the former volume‡ of this History; the remaining part, which introduces us to a farther knowledge of Balli, and the fate of this great city, being connected, in some degree, with the events of the Ramun, is here presented to him. In the perusal, he will still more clearly perceive the nature of their romantic legends; that they are a relation of the war of ætherial rather than terres-

* Asiatic Researches, vol. i. p. 147. † Ibid. p. 155. ‡ See vol. i. p. 455.

trial beings; and that a god is never wanting in their mythologic drama to solve any knot, however perplexed and difficult. The son of Balli was Banacheren, who is represented as a giant with a thousand hands. Anuredh, the son of Krishen, came to his court in disguise and seduced his daughter, which produced a war; in the course of which, Anuredh was taken prisoner and brought to Mahaballipoor; upon which, Krishen came in person from his capital, Dwarakah, and laid siege to the place. Siva guarded the gates and fought for Banacheren, who worshipped him with his thousand hands; but Krishen found means to overthrow Siva; and, having taken the city, cut off all Banacheren's hands except two, with which he obliged him to do him homage. He continued in subjection to Krishen till his death, after which a long period ensued, in which no mention is any where made of this place till a prince arose, whose name was Malecheren, who restored the kingdom to great splendor, and enlarged and beautified the capital. But in his time the calamity is said to have happened by which the city was entirely destroyed; and the cause and manner of it have been wrapt up by the Bramins in the following fabulous narration. Malecheren, say they, in an excursion, which he made one day alone in disguise, came to a garden in the environs of the city, where was a fountain so inviting, that two celestial nymphs had come down to bathe there. The Rajah became enamoured of one of them, who condescended to allow of his attachment to her; and she and her sister nymph used thenceforward to have frequent interviews with him in that garden. On one of those occasions they brought with them a male inhabitant of the heavenly regions, to whom they introduced the Rajah; and between him and Malecheren a strict friendship ensued; in consequence of which, he agreed, at the Rajah's earnest request, to carry him in disguise to see the court of the Divine Indra, a favour never before granted to any mortal. The Rajah returned thence with new ideas of splendor and magnificence, which he immediately adopted in regulating his court and his retinue, and in beautifying his seat of government. By this means, Mahaballipoor became soon celebrated beyond all the cities of the earth; and an account of its magnificence having been brought to the gods assembled at the court of Indra, their jealousy was so much excited at it, that they sent orders to the god of the sea to let loose his billows and overflow a place which impiously pretended to vie in splendor with their celestial mansions. This command he obeyed, and the city was at once overflowed by that furious element, nor has it ever since been able to rear its head.*

Of the race of Bal there also anciently existed a famous dynasty of Rajahs in the northern region of Hindoostan. They were sovereigns of Lahore for many centuries prior to the Mahomedan irruptions, and there we find them, at the period of those irruptions, recorded by the Arabian historians to have been possessed of an empire extending from Cashmere, in the north, to the borders of the southern ocean; themselves distinguished by the highest personal bravery, and their armies remarkable for their number and discipline. For, thus is the sovereign of Lahore described by M. D'Herbelot, citing those historians. He calls him *le plus puissant roi de l'Hindostan*; and, in another place, *Bal, fils d'Andal, estimé le plus riche et le plus puissant roi de tout l'Hindostan*.† From them, also, the Rajahs of Delhi, of the name of Bal,

are stated to have been lineally descended; and no less than twenty princes, under this denomination, are said, in the Ayeen Akbery, to have enjoyed its throne for 437 years in regular succession. In short, the word Balhara, immemorially used to denote the sovereign potentate of all India, proves the great antiquity and celebrity of this family, and may be adduced as no small testimony of their original descent from the great post-di-luvian chieftain above alluded to. The fable, also, of the destruction of his capital by an inundation caused by the immediate mandate of the gods, naturally inclines us to suspect these allegorists of confounding a deluge, which subverted a great city, with a greater deluge, which inundated the whole earth.

The Venerable Thomas Robinson, late Archdeacon of Madras, in his Journals of "The Last Days of Bishop Heber" gives the following short account of his visit to Mahaballipooram.

"March 14th.—We halted at day break at Mahaballipooram (the town of the great Balli) commonly called the seven Pagodas. Captain Harkness, who commands the Bishop's escort, and Dr. Hye, an accomplished Naturalist, appointed to attend him as his Surgeon, joined us here, and we found the former who is an excellent Tamil Scholar, an intelligent Cicerone thro' the curious remains of this ancient city, now in a state of comparative ruin and desertion: There is a tradition that within the last century, the gilded domes of several large pagodas were just visible above the sea, not a trace of which is now left. The only temple remaining on the sea shore is striking in its position and interesting from having been apparently an united temple of Vishnoo and Siva, whose rival claims, as you are aware, divide the religion of India, and are so seldom seen in amity together. The first has a recumbent figure of Vishnoo; and the second, which is the largest, and is washed by the waves, has the Lingum in its sanctuary and a pillar in front which is now actually in the sea. The two are connected, and appear originally to have been inclosed by several walls now in ruins.

"About three hundred yards from the sea runs a low irregular hill parallel with the shore, with immense masses of loose granite, containing many cave temples, but none of them remarkable for size or grandeur. After seeing the stupendous excavations of Elephanta, Karlee and Ellora, these are only interesting as they possess the same character, and apparently different from any other remains in the Peninsula. This certainly adds probability to the traditional account preserved among the Bramins, that the whole of these unfinished works were executed by sculptors and masons of a distant province, who had fled from the tyranny of their prince, but after some years' exile here, were persuaded to return to their own country. In some of these there are beautiful specimens of sculpture, and many full and elaborate descriptions from the Mahabharat on the sides of the rock, in almost every part of the hill. We were most struck with one very small temple in the northern hill, but of beautiful proportions, and much resembling the remains of Egyptian Architecture. In one part of this is represented with great spirit, the story of Vishnoo's appearance in the form of a dwarf to the proud monarch who was vain of his universal empire. He asked as a boon for three steps in his dominion. Balli assented and Vishnoo assuming his own form, with the first stride took possession of earth, with the second of heaven,

* Asiatic Researches, vol. i. p. 156. † Ayeen Akbery, vol. ii. p. 118.



SUNKARA NARAINAH

Moortee

Published by E.A. Rodrigues, Oriental Lith. Press.

Nº 52.



NARASINGAHARA
Moortee

Published by E.A. Rodrigues - Oriental Lith. Press.

and the sculptor has represented him in the act of taking the third which was to annihilate the monarch's power. There is much beauty also in the opposite compartment, which represents the bath of Lukshmee, over whom the elephants are pouring water. The Bishop took a rapid sketch of a small temple, on the very point of the rock, to which the only approach has been a stair which is now destroyed. It is a stone-building with a brick foundation, partly shaded by a tree, which is secretly undermining what it appears treacherously to adorn and shelter. The town, a part of which is still inhabited, has many remains of former magnificence, and a noble tank, graced of course with many a romantic legend. Several very imperfect descriptions* of this remarkable place have been given, but an accurate account of the several ruins is still a desideratum."

After the transaction of the victory of Vishnoo over Mahaballi, the monstrous size and shape, which Vishnoo assumed, having become an annoyance to the Devetahs, Siva destroyed the shape or figure, and taking out his back bone, wore it as a weapon. It is from this circumstance that he was designated *Hungula Moortee*. The image is represented (as in Plate 50) by the Hindoos, as holding in one hand an iron rod, in another a deer, and with the third, a club, while the fourth is holding a musical instrument, around which is twined a snake in the form of a rope, and also wearing the back bone of Vishnoo around his neck.

The Hindoos affirm that the precise place where the above Avatar transpired is *Mahaballipooram* near *Sadras*.

SUNKARA NARAINAH MOORTEE.

(Plate No. 51.)

We gather the following history relative to the idol represented in plate No. 51 from the *Padma*, and *Goorma Pooranums*.

It is stated that when *Parvatee* became incorporated into *Siva's* body (of which transaction we have given a sketch in the preceding chapter under the head of *Urthanaurieswara Moortee*.) Vishnoo observing that *Parvatee* was honored and adored equally with *Siva*, by reason of her incorporation with his body, and desirous of being likewise adored and revered, began to perform rigid acts of devotion in order to be incorporated with his body, so as to receive the same adoration and honor.

In order to obtain this boon, Vishnoo daily offered to *Siva* lotus's a thousand in number and adored him, observing rigidly every ceremony as prescribed in the *Agamasastras* (the science of ceremonies.) In process of time, *Siva* quite satisfied with the worship and poojas of Vishnoo, presented himself to him and bade him ask what he desired. Oh! Lord God of the Universe" replied Vishnoo, "my only and ardent wish is to be incorporated in your body so as to become a part of the right side of your body, that I might be

honored and adored in an equal degree with yourself." The request was accordingly granted. Hence arose the designation of "*Sunkara Narainah Moortee*" a compound name, meaning, a figure in which *Siva* and *Narain* or *Vishnoo* are united together. It is from this circumstance, that the twelve *Astans* or devotees eminently distinguished among the Vishnoo sects, justly remarked in their sacred writings, that *Siva* and *Vishnoo* are not two distinct deities, but only one undistinguishable in nature and attributes, and worshipped the deity *Sunkara Narainah* without forming any distinction between these two deities. Therefore says the writer that since the corporation of these two deities, the distinction which existed between them was revoked.

The gods themselves adore this incorporated deity without observing any distinction whatever between *Siva* and *Vishnoo*,—but a few Sectarrians of the Vishnoo sect are perpetually disputing with those of the *Siva* sect, giving priority to *Vishnoo* and secondary praises to *Siva* as being an inferior god, and thereby place themselves under the liability of being doomed to the everlasting fire of hell. A wise and good portion of mankind worship *Siva* and *Vishnoo* as one deity, united together, observing the common maxim that "*Siva* and *Vishnoo* are not separate bodies though separate persons" but the mouth of him who denies this doctrine will according to the vulgar native phrase have "*earth thrown into it*" meaning thereby that the individual will never be saved but will be eternally doomed to torments.

The *Siva pooranums*, *Vishnoo pooranums* and several others, treat of the incorporation of these two deities, and Hindoos eminently remarkable for theological knowledge, worship this deity thus incorporated.

The Idol of this deity is to be found in the temple of *Sunkaranarainpooram* and *Hurryhur* most famous resorts of the *Hindoo Pilgrims*.

The Idol, as is represented in Plate No. 51, holds in one hand a *Chuckra*, in another a deer, while the two other hands are in the attitude of giving promise.

On the right side of the image, is *Lutchmee* the consort of *Vishnoo*, and on the left *Parvatee* the consort of *Siva*.

NARSINGAHARA MOORTEE.

(Plate No. 52.)

The image represented in Plate No. 52, is held in great veneration by the Hindoos it is the form which *Siva* assumed at the special solicitation of the whole body of the Gods, to relieve *Vishnoo* from the dangerous effects occasioned by his having at their earnest entreaty, to destroy *Harinkassap* whose unparalleled pride and tyranny knew no bounds, taken upon himself the form of *Half-Man* and *Half-Lion* to accomplish his purpose and unsatiated with merely killing him. *Vishnoo* quaffed the whole of his blood also, which being poisonous in itself, rendered *Vishnoo* quite in-

* See a Paper by Mr. Chambers, *Asiatic Researches* i. 145, another by Mr. Goldingham, *ibid.* v. 69, and two others, much more minute, in the 5th and 6th Nos. of the *Oriental Herald*, published at Madras in 1820.

furiate and insane, he then totally unconscious of his acts, fell upon the very Gods whom he undertook to rescue from Harinkassap's oppression. The image in the above referred to Plate is intended to show that to enable Siva to overcome Vishnoo and render him sane, took upon himself a form more mighty and prodigious than the one assumed by Vishnoo when he seized and extracted the venomous blood from his system, and thereby at once restored Vishnoo to his usual serene state of mind and station among the gods.

(We here extract the whole transaction connected with Vishnoo's incarnation in the form of Man-Lion, from Mr. Maurice's ancient History of Hindoostan. Volume 2d, Page 15.)

"This passage is preceded, in Mr. Chamber's narration, by an account of the Giant Hirinacheren, who, the reader may recollect, rolled up the earth into a shapeless mass, and carried it on his shoulders down to Patala, (hell); circumstances that gave birth to the events of the second Avatar, in which Vishnoo, in the form of a boar, is represented as pursuing that monster to his retreat, and bringing back the earth upon his mighty tusks.

"According to Mr. Chambers, the younger brother of that gigantic daemon was Harinkassap, who succeeded him in his kingdom over the inferior world, and refused to do homage to Vishnoo. He had a son named Pralhaud, who, at an early age, openly disapproved this part of his father's conduct, being under the tuition of Sokeracharj. His father persecuted him on this account, banished him, and even sought to kill him, but was prevented by the interposition of heaven, which appeared on the side of Pralhaud. At length, Harinkassap was softened, and recalled his son to his court; where, as he sat in full assembly, he began again to argue with him against supremacy of Vishnoo, boasted that he himself was *lord of all the visible world*, and asked what Vishnoo could pretend to more. Pralhaud replied, that Vishnoo had no fixed abode, but was present every where.

"Is he," said his father, "in that PILLAR?"—"Yes," returned Pralhaud. "Then let him come forth," said Harinkassap; and, rising from his seat, struck the pillar with his foot; upon which, Vishnoo, in the form of Nara-Sing, that is to say, with a body like a man, but a head like a lion, came out of the pillar and tore Harinkassap in pieces. Vishnoo then fixed Pralhaud on his father's throne, and his reign was a mild and a virtuous one, and, as such, was a contrast to that of his father. He left a son named Namachee, who inherited his power and his virtues, and was the father of Balli, the founder of the once magnificent city of Mahaballipoor.* Through the disguise of these fables, Mr. Chambers judiciously observes, we may discern some imperfect records of great events, and of revolutions that have happened in remote times, and they perhaps merit our attention the more, as it is not likely that any records of very ancient Hindoo history exist but in this obscure and fantastic dress. Their poets seem to have been their only historians, as well as divines; and whatever they relate is wrapped up in this burlesque grab, set off, by way of ornament, with circumstances hugely incredible and absurd; and all this without any date, and in no other order or method than such as the poet's fancy suggested and found most convenient. Nevertheless, by comparing names and

grand events recorded by them with those interspersed in the histories of other nations, and by calling in the assistance of ancient monuments, coins, and inscriptions, as occasion shall offer, some probable conjectures, at least, if not important discoveries, may, it is hoped, be made on these interesting objects.*

"Of the truth of these observations almost every page of this history will afford striking examples, and great exertions of candour will therefore, I flatter myself, be made in favor of an author, who has so few lights of genuine historical detail to conduct him through the pathless wilderness of the ancient annals of India. I will endeavour, however, to be faithful to such originals as I may be able to obtain; and, where I cannot hope to produce subjects of instruction to the reader, I will endeavour to procure those that may entertain him. In that hope I present him with the following more extensive history of this Avatar, extracted immediately by Mr. Halhed from the Siva Puraun, promising two things; first, that the Metempsychosis is the basis of all their mythology, the grand agent that moves the vast machine; and, secondly, that the tremendous austerities, voluntarily undergone and long continued in by the Hindoos, are supposed to give the devotee power even over the elements of nature, to arrest the orbs of heaven in their rapid career, to disarm Vishnoo of his thunder, and almost avail to annul the absolute decrees of fate.

"As we are now of necessity somewhat immersed in the contests of the good and evil genii, that is, the good and evil spirits that agitate the mind, variable and fluctuating, of human beings, now ardent in virtue and now furious in guilt; those dreadful contests for the empire of the renovated world which disturbed its peace in the infancy of its duration; which, in fact, form the great basis of ancient mythology; and of which, while the former are distinguished by the title of good and benevolent, the sons of light, the favored of Jove, the latter are stigmatized as giants and Titans, the sons of darkness and earth: while we are engaged, I say, in thus considering their mutual struggles, it may not be amiss to warn the reader against entertaining suspicions so injurious to the principles of the true patriarchal devotion as might lead him to suppose these dreadful penances, unprescribed by the deity, unsanctioned by revelation, hostile to reason, and terrifying to nature, constituted a part of the primitive code. Pure and benevolent, like its author, the primitive religion was unstained with sanguinary rites; but, when the worship of deified heroes was established, the public devotion soon partook of the nature of their ferocious character. The increasing apprehensions, which, from a confined and superficial view of Providence, men began to entertain of the agency of evil daemons in the government of the world, gradually deepened the gloom of religious terror. Expiations and penances of the most dreadful kind were multiplied without end and without number, while the deity was seen arrayed only in the ensigns of terror, and frowning with an aspect of vengeance.

"Of the length, the number, and the severities, of their penances, there is a remarkable display given, in the Pooraun just cited, in the instance of Tarekee, the giant, the Indian term for an overgrown tyrant, one of the most powerful and malignant of all the degraded spirits. Indeed his character very much resembles that of Satan himself; and there are circumstances in his history that naturally lead us to suspect

* Asiatic Researches, vol. i. p. 158.

* Asiatic Researches, vol. i. p. 158.

the whole to be founded on obscure traditions of the war in heaven, and the overthrow of the arch apostate by the superior power of the Divine Leader of the faithful angelic bands, leagued against their rebel comrades, personified, throughout the Indian drama, by Skanda, the god of the heavenly armies, the renowned Escander of the ancient Persian legends before the time of Alexander. The history of the penances of Tarekee can alone be noticed here; the whole of that curious narration would be too long for insertion, and too great an interruption to the events of the Avatar under consideration. I shall hereafter, however, relieve the wearisomeness of graver historical narration, by presenting it to the reader, who will be pleased to remember, that, by these extraordinary details of penitentiary sufferings, the Hindoo priests aim to vindicate the conduct of Providence, in permitting guilt to ascend to such exalted stations as were attained to by the Giant Tarekee and the impious Balli.

AUSTERITIES OF TAREKEE, THE DITYE, AND THEIR REWARDS: EXTRACTED FROM THE SIVA POORAUN BY MR. HALHED.

The Reeshees again demanded of Soote an account of the death of Tarekee, and of the slaying of Treepoor, by Siva; and to know how their exaltation and power were acquired. — Soote answered, "Well have you demanded. By hearing this legend shall the crime of all creatures be set aside. Listen then with fixed attention. Tarekee, the ditye, was of principle rank among the order of Ratchasas (infernal spirits). His ambition was daring and unbounded, he was utterly destitute of all good, and was filled with the most implacable hatred against the whole human race."

"In the wood Medhoo, which is on the confines of the kingdom of Brege, Tarekee selected a pleasant and beautiful spot, adorned with verdure and blossoms, and there exerted himself in penance and mortifications externally with the sincerest piety, but, in reality, the most malignant intention, and with the determined purpose of oppressing the Devatas; penances, such as credulity itself was astonished to hear; and they are here recounted.

1. For a hundred years, he held up his arms and one foot towards heaven, and fixed his eyes upon the sun the whole time.

2. "For a hundred years, he remained standing on tiptoe.

3. "For a hundred years more, he nourished himself with nothing but water.

4. "For a hundred years more, he lived upon nothing but air.

5. "For a hundred years more, he stood and made his adorations in the river.

6. "For a hundred years more, he made those adorations buried up to his neck in the earth.

7. "For a hundred years more, enveloped with fire.

8. "For a hundred years more, he stood upon his head, with his feet towards heaven.

9. "For a hundred years more, he stood upon the palm of one hand resting on the ground.

10. "For a hundred years more, he hung by his hand from the branch of a tree.

11. "For a hundred years more, he hung from a tree with his head downwards.

"When he at length came to a respite from these severe mortifications, a radiant glory encircled the devotee, and a

flame of fire arising from his head began to consume the whole world. Indra, on whom depends the sovereignty of the celestial regions, began to tremble for himself, lest, happily, Tarekee, by these penances, should have intended to secure to himself his government. All the Levatas, also, being struck with astonishment, and full of grief, said to each other, Has God fixed the present time from the general dissolution?

"Those benign and virtuous beings, with their penetrating minds, having considered the matter, discovered that Tarekee, the ditye, having, for the better accomplishment of his own criminal purposes, secured the good-will of Brama, unless Brama granted his desires, would annihilate the world with the dart of his life-devouring fire. Upon this, they went and made their complaints to Brama. "Oh Brama, we only live in the shadow of thy favour, why hast thou withdrawn that shadow from us?" Brama, lavishing upon them favors out of number and graces without end, thus addressed them, "Since this ditye hath performed exceeding adoration, I must first, in recompense for this, be bountiful to him; after that, I will do, you justice." Accordingly, Brama, extending his bounty to Tarekee, said, "Since thou hast practised very severe austerities, speak what is thy wish, for it shall obtain gratification." Thus, the ditye, after having performed nemeskar, (adoration,) thus explained himself; "Oh, Maha Rajah! thou art the fulfiller of all desires. In return for all my adorations I make two requests. The first is this: that, among all created beings, no one in strength and force may be upon a par with myself. The second is: that, if ever a son should be born to the supreme Siva, my death may proceed from his hand; and that, excepting that son, no one may be able to gain the victory over me." Brama ordained "It shall be so;" and then disappeared. Tarekee, also, having closed his adorations, went to his own kingdom.

"The dityes, who inhabited those regions, immediately, by general consent, conferred the sovereignty thereof upon him. Tarekee there so stretched out the arm of tyranny and oppression, that the Devatas and all the virtuous were reduced to the most intolerable difficulties, and washed their hands of their lives.

"Indra, in obedience to him, made him a present of his white horse Oochisrava; Coobera, his battle axe; Varoona, the horses of the sea, of the first species; and the Reeshees of Kam-Deva, the milcheow, and the deep rivers of their precious jewels. Besides this, whenever he heard of valuable jewels or other beautiful articles, he ordered them to his own house. The sun, also, out of fear of that ill fated violent monster, altogether desisted from giving his accustomed heat. The moon, too, out of terror of that blood-thirsty fiend, appeared always at the full. The wind blew precisely as he chose; and the morsels of Devatas and Peetrees, (patriarchal pilgrims,) which they get from the men of the world, he drew to himself and devoured. In short, the whole world was managed at his command, and in this manner he continued absolute for a great number of years. The Devatas again assembled and made their deep and sorrowful complaints to Brama.

"Brama informs them of the decree that none but a son of the divine Siva should slay Tarekee; and mentions to them Siva's residence on the mountain Heemachel, the Indian Olympus; and the prophecy of Nared, that he should espouse Parvatee, the goddess who seems to be the Indian Juno; and advises that they should, by all means, endeavour to promote

this match. In consequence, they address Indra, sovereign of the world of spiritual beings, who, with much difficulty, persuades Cama, the Indian god of love, to assist them. Cama chooses Vasant, or the spring, for his associate, and goes to Heemachel with his wife Reteë to shoot Siva with the arrow of love, which arrow was made of mango-tree. Parvatee (like Proserpine) was gathering flowers for an offering to Siva, when he first cast at her a casual glance; but his attention was soon taken off by the spring having appeared in undue season. This circumstance alarmed Siva, who soon observed Cama on his left hand, with Reteë, in the attitude of taking aim at him; at which he was greatly incensed, and, in his rage, such a fire beamed from his third eye that it annihilated Cama in a moment. Siva then went away to Kylasa, and Parvatee disappointed, fled back in terror to her father and mother. Nared now appeared to her, and advised her by every possible effort to propitiate Siva; for which purpose she undertook a long and difficult course of austerities on a secluded part of Heemachel, which, from her, was afterwards called Gouree-Sheekher. The event proved successful; and she had the good fortune to carry a farther request, that Siva would marry her publicly and with great pomp and ceremony. On this, she returns to her father and mother, and he himself goes to Casi (Benares), where, summoning the seven Reeshees, he sends them to propose the match to Heemachel, the mountain, and Meina, his wife; first informing them of the necessity there was that he should beget a son to slay Tarekee, the ditye; and that, therefore, he was determined to espouse Parvatee. The Reeshees, having received their commission, go by the way of heaven from Casi to the city of Heemachel, which is described as a most glorious city, where all the inhabitants were passionately devoted to music; and they shone like the sun as they descended from heaven. Heemachel takes them in his astonishment for seven suns, and goes to meet them, and receives them with great ceremony. They relate their mission, and Aroondhetee speaks in favor of Siva to Meina. On the fourth day they depart in a fortunate moment, and bring account of their success: Siva immediately goes to Kylasa to prepare for the wedding, and Nared is sent to invite the guests and assistants, Brama, Vishnoo, &c. and all the Devatas and Reeshees, to the joyous banquet.

"The very interesting part which follows here, relating the splendid procession and marriage of Siva and his bride; the birth of Scanda, the heavenly conqueror; the final overthrow both of the monster Tarekee and his three sons; and the consuming, by fire, of their three cities built of gold, silver, and iron; and their corruption by the example and influence of those evil dityes; shall be given hereafter. My intention, in the preceding extract, was to shew the omnipotent power of prayer and penance with the Indian deity, explanatory of the subsequent events of the Nara Sing Avatar, to which we now return.

"Of the order of those evil dæmons, that act so conspicuous a part in the Hindoo mythology and nearly mythological history, were the two brothers Hirinacheren and Harinkassap. They had, in the preceding state, been of the order of happy and perfect spirits, and their important office in the celestial regions was to guard the portals of the palace of the divine Vishnoo; but, having insulted the four sons of Brama, who had come to the gate to pay their customary devotions to the former deity, they were precipitated from that eminent station to wander through the Metempsychosis in an earthly form. The particulars of

the combat of the former, under the name of Giant Hayagreva, with Vishnoo, in the Vara, or Boar, Avatar, need not be again repeated; the latter, in order to do more extensive mischief in his new sphere of action, devoted himself to acts of severe mortification, and employed himself, says the Pooraun, ten thousand years in penance and in honour of Brama, standing in a posture immovable, till the very birds made their nests on him; but still he would not desist. Brama gave notice to the Devatas, or good genii ranging the earth; and then granted his desires; which were, that he might not be conquered by any being then existing, either man, deva, peree, or animal of earth, or air or water; and that his death should happen neither by day nor night, nor on earth nor in heaven. Brama vanquished by the power of penance and prayer united, assented; and the ditye, going from his presence, summoned all the other dityes, and began to reign over them with their consent, or slay all those that resisted. He gradually extended his power over Paradise and Patala, or the infernal regions; so that, on account of his sanguinary vengeance, all the other sovereigns of the world's vast circuit were cut off, or remained in entire subjection to himself. His arrogance at length rose to such a pitch, that he thought within himself if even Vishnoo should then present himself, he would give the god of nature battle.

"About this time was born in his house a son named Pralhaud, who was ever employed in uttering the name of Bhagavat, or God; and at five years of age he was put under a tutor, according to the ordinance of the Vedas. The tutor was anxious alone to teach him the dark and occult sciences of the Ratchasas (infernal spirits); but Pralhaud persisted in only learning that of devotion to Nara-Sing, and all his tutor's prohibitions were in vain. Those of his father and mother were not more efficacious; and the little Pralhaud, in the tutor's absence, even taught his school-fellows that one's natural father and mother were of no avail and authority compared with the supreme parent; and that this world was no more than a dream or an idea, and that the recollection of the Bhagavat should alone give motion to their tongues. Correction, however, and the fear of worse, operated on the other boys, and they dropped the name of Bhagavat; but Pralhaud resisted every threat with the utmost firmness, even unto death. He was thrown into the fire and the water without receiving any detriment; no sword could touch him, and, in the paucity of piety, he was perfectly invulnerable.

"After ten thousand trials of his inflexible virtue, the impious and relentless tyrant one day thus spoke to the intrepid youth: "Pralhaud, you say that Bhagavat is present every where, and that he is enveloped by every part of nature; is he then in this pillar of the palace, or is he not?" Pralhaud replied, "Most certainly he is." The ditye, then, in great wrath, raised aloft the golden sceptre that swayed the world, and said, "If your Bhagavat be in this pillar, see only what kind of homage I shall pay him;" and, with all his might, struck the pillar. On the instant of the blow, a tremendous voice issued from the smitten column, which caused an universal trembling throughout the palace. When it was evening, and the sun about to set, the pillar burst asunder, and Vishnoo started forth in the form of Nara-Sing, breathing forth terrific flames. The surrounding dityes fled away in amaze and horror, and such a dreadful noise was heard, that the mountains and the ocean forsook their places. Women with child miscarried wherever the voice was heard; and all the dityes were precipitated to the abyss of hell.

(To be continued.)



BITCHAUDANA
Moortee.

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CHAPTER XIV.

NARSINGAHARA MOOTEE.

(Concluded from Page 94)

"Kirinakasap, however, stood firm in battle for two ghuries; but, as Bhagavat conceived that, if the contest should be of any long continuance, the dissolution of the world must inevitably take place, he dragged the struggling ditye by the hair of his head to a subterraneous vault beneath the threshold of the palace, there extending him across his knees, tore open his belly with his talons, and, faithful to the instinct of the animal whose form he had assumed, quaffed the blood of the disembowelled monarch."

"Thus was fulfilled the promise of the deity, the reward of intense devotion, that he should neither be conquered nor perish by man or genii; that his death should not happen by day or by night, for it was between both; nor by any noxious animal in the palace."

"At this event says the Pooranum, all the Devatas, or good genii, rejoiced and rained flowers from above, and sang praises; while on earth the Gandharves and Assoors shouted and danced in transports of virtuous exultation. Pralhaud, in astonishment, joined with them. However, the wrath of Nara-sing burned so excessive, that it was not appeased by the ditye's death; and the Devatas themselves were all afraid to approach him. At length, with united voice they called aloud on Vishnoo, in his preserving capacity, for assistance; urging, that, as he had before rescued them from the poison which arose out of the ocean, when churned by the evil demons, and received it in his throat, so now they besought him to relieve them from the flame issuing from Nara-sing's mouth, with which they were tormented. Vishnoo smiled propitious, and Nara-sing instantly vanished."

"There cannot be any stronger evidence brought than is here displayed of the truth of that assertion, that the Avatars are all historical allegories, combining a very considerable portion of morality and Astronomy. The tyrannical sovereign, who made himself king over the whole earth, and even claimed divine honours, and disputed the empire of the skies with the deity himself, could be no other than the first imperial despot after the deluge; that Nimrod, who according to Mr. Wilford, is, in fact, celebrated in Sanscrit History, under the corresponding name of NIRMARYADA, an ancient sovereign of Misra Sthan, or Egypt, execrable for every species of tyranny and crimes; that despot, who hunted down men and beasts, and who erected a fabric intended to brave the skies, and render him superior even to the elements. The Nara-sing *breathing flames* naturally brings to our recollection the oriental accounts of the calamity at Babel, that state its subversion to have been accomplished by tempestuous whirlwinds and bolts of fire from heaven which destroyed the artificers and crumbled to pieces the towering edifice. Let it also be remembered, while we

are discussing this peculiar descent of Vishnoo to punish blasphemy and tyranny, that, in the simple language of scripture, the deity is affirmed to have descended at Babel: *And the Lord said, Go to, let us go down.* Gen. xi 7 And how should a race of my theologists describe this descent after a more impressive manner than by assuming the similitude of an animal, the most formidable and powerful in nature, the lion, terrible in his anger, especially when another circumstance is considered, into the discussion of which I am immediately about to enter, that the bright star of the first magnitude in Leo was at that time in or near the solstitial colure, which, without doubt, must have had its influence with those who formed a theological system deeply tinged with astronomy."

BICTCHATANA MOORTEE.

(Plate No. 53.)

In the tenth chapter of this work under the head of *Bhoojungalathi Moortee*, we have described the deceit which Vishnoo practised upon the Reeshees or saints of *Daroogavanum*, in which transaction Siva co-operated with Vishnoo under the form of *Bictchatana Moortee* or religious mendicant. We here describe the particulars of that incarnation as well as the most abominable acts he had committed under it.

While Vishnoo under the form of a love attracting woman was seducing and demoralizing the saints of *Daroogavanum*. Siva in the form of *Bictchatana Moortee* directed his course towards the residence of the wives of the Reeshees before whom he exhibited himself, besmearing his body with ashes, holding a trident in one hand and with the other a vessel for receiving alms—while his plaited hair was flowing upon his back and shoulders; in this dress he danced from house to house, singing most melodiously, so as to melt and captivate the hearts of the wives of the saints. On this occasion these ladies and their maids and companions came out in large crowds to see who this personage was; and at the sight of him, they were so allured with his charm and extraordinary beauty, that it was impossible to defend their heart against their passion by the unfortunate influence of which they became void of their *right sense of modesty and apprehension of losing their* honor and chastity; these soon wore away, and they grew so licentious and lewd, and followed him wherever he went. They became so desperately enamoured of him that they were so swelled through love that the ornaments they had on gave way and tumbled down. Some of the women said that the beautiful man (*Bictchatana Moortee*) did not sojourn among them to beg of alms, but to captivate the poor females with his extraordinary beauty, and finally to destroy them by the sickness of extreme love;—others remarked that those persons who could be fortunate enough to sup-

ply *Bictchatana* with all the luxuries, embrace and enjoy him were the happiest in the world. A few of the ladies, admirers of his beauty, finding that he did not exhibit the least sign of love, boldly approached him, as if they were desirous of embracing and caressing him. Several women with hands full of rice who came out of their houses to bestow alms, struck with his admirable beauty stood amazed, when the dress they had on gave away, and they stood in a state of nudity. In the mean while those that brought rice mix'd with thickened milk, put it into his alms' dish, which instantly turned into ashes by the power of love.—Being at last entirely captivated by love, the ladies most submissively applied to him for deliverance from it. Some observed, that from the figure of the mendicant, and from the eye on his forehead, and the trident he held in his hand, that he was no other being, but the supreme Siva himself, in form of a mendicant, and that it is even he, who preserved mankind from the poison which issued from the ocean, which he swallowed in order to save the gods from its deadly effect. Most of the women being quite distracted in mind, their imagination presented an apparition like the figure of the religious mendicant, whom they fondly caressed and fed with delicious meals,—and fascinated at the sight of this beautiful personage so reckless of taking advantage of their ardent passions, reproached him saying that it was unnatural in a person of his extraordinary beauty and youth to be so regardless of the love of so many beautiful women. Others observed that it was a pity that a person of his rare qualities should be begging from door to door for alms, and refuse and disregard the most advantageous offers of hundreds who would make him most comfortable in life.

Bictchatana Moortee nearly exhausted by the violence, importunities, and earnest solicitations of the damsels, yet unheeded by these, he continued walking through the streets of the city preaching the Vedas in some places, playing upon his fiddle in another—and delivering lectures on moral and religious subjects. The streets were strewed with flowers, which the damsels had brought for the occasion, as well as those which Cupid had rained upon the populace. The mendicant Siva finding himself that he would be forced to yield to their passion, should he resist it any longer, transformed himself into as many number of individuals as the damsels amounted to, viz. *forty-eight thousand*, and thereby gratified their abominable passion. Every woman conceived and brought forth a male child. These children being of divine origin waited upon Siva their common father, and solicited him to instruct them in the nature of the duties they should perform. Siva then ordained them to be Reeshees or Saints, and directed them to perform religious austerities to the end that they might obtain salvation. This is the transaction of this incarnation of Siva as a religious mendicant or *Bictchatana* Moortee. *Thasthi* an eminent Saint related it to Thuccan—and this is the story handed

down to our deluded fellow creatures—who have received it as sacred writ whereby they may obtain salvation.

The event of the above transaction is regularly and most expensively commemorated on the ninth day of the feast celebrated every year in the Temple at Mylapoor (St Thomé.) We gathered the above from the *Scanda Pooranam*. Plate No. 53, is a sketch of the infamous idol described above.

We are compelled to keep as nearly as possible to the literal translations of the genuine documents in our possession—and refrain offering any copious remarks which we reserve to the end of each volume of this work.

CHUNDESA UNOGRAGA MOORTEE.

(Plate No. 54.)

Siva, it is stated in the Pooranums, once granted a boon to *Chundeswara*, one of the most distinguished of the sixty-three Hindoo Saints belonging to the Siva sect, and who was the son of Yettachen, he was therefore designated *the favorer of Chundeswara*.

Yettachen a bramin of the clerical order, having been without an issue for a considerable time, began to perform religious austerities, imploring Siva to bless him with a child; he was in due time accordingly pleased to attend and answer his prayers, and bless him with a male child—this child was brought up with all imaginable care and attention. When the lad arrived at an age capable of being educated, he was taught in the Arts and Sciences of the Hindoos, as well as in theology. In process of time he became a most celebrated Pundit. On one occasion having observed a cowherd ill treating and beating most unmercifully a cow, for its having strayed from its herd, he reprimanded the man, and admonished him in the observance of the acts of mercy, (the cow, was a descendant of the cows of plenty) declaring at the same time that the milk of such a cow is absolutely necessary in the offerings to God, in nourishing mankind and for medical purposes. At this reprehension, the cowherd felt deep remorse for having maltreated so holy an animal, and casting off the club he held, declared that he would no longer follow the employment of a cowherd and implored him to take upon himself the duties of a cowherd. This proposal having been very agreeable to him, as he thought he could find an opportunity, when the cows were grazing to adore Siva, he therefore engaged himself to tend the herd of cows.

It will not be out of place here to extract the worship of cow by the Hindoos.

“Brama created the bramins and the cow at the same time: the bramins to read the formulas, and the cow to afford milk, and butter for the burnt offerings. The gods by partaking of the burnt offerings are said to enjoy exquisite pleasure, and men by eating clarified butter destroy their sins. The cow is called the mother of the gods, and is declared by Brama to be a proper object of worship.”

“The shastra appoints that the images of the gods shall be anointed with milk, curds, clarified butter, cow-dung, and cows' urine, whereby

Nº 54.



CHUIDASA-UNOOGRA GA
Moortee.

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Nº 55.



YOAGA-DUCTCHENA
Moortee.

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they become free from impurity; and all unclean places are purified with cow-dung. Indeed many bramins do not go out of the house in a morning, till the door-way has been rubbed with cow-dung."

"The cow was created on the first of Voishakh, and on this day, or on the second of the moon in Jyaisht'hu she is worshipped annually. No image is used, but the worship is performed in the cow-house before a jar of water. The ceremonies are the same as those before the images of the gods; the prayers are necessarily peculiar to the object worshipped. The officiating bramin, at the close of the service, reads the whole of the Chundee, a poem relating to the wars of Doorga. On the 15th of Phalgunu the milk-men paint the horns and hoofs of their cattle yellow, and bathe them in the river. Persons strict in their religion, worship the cow daily: after bathing, they throw flowers at her feet, and feed her with fresh grass, saying, "O Bhuguvutee! eat;" and then walk round her three or seven times, making obeisance."

"If you speak among Hindoos of eating the flesh of cows, they immediately raise their hands to their ears: Yet milk-men, car-men, and farmers, beat the cow as unmercifully as a carrier of coals beats his ass in England; and many starve them to death in the cold weather rather than be at the expence of giving them food.* Thus is the cow at once a beast of burden and a goddess. Some of the poor think themselves happy if they can support a cow, as by serving this animal they expect reward in a future state. If a man sell his cow, the shastrus threaten him with the torments of hell during as many thousand years as there are hairs on her body. If any one neglect to burn cow-dung, &c. in the cow-house, whereby smoke is raised, and the musquitoes prevented from hurting the cows, he will descend into the hell of musquitoes and gad-flies. The gift of a cow to a bramin is an act of great merit."

"The dung of the cow is gathered and dried as fuel amongst the Hindoos. Some cows are of more value for their dung than for their milk, for the Bengal cow gives very little milk indeed, compared with the Europe cow."

Chundeswara having engaged himself in tending the herd of cows, he continued to go every morning to every house for the purpose of milking the cows, then collect them to lead them to pasture. In the evening, he used to bring the cows to the herd and keep them in their several stalls, and milk them. During the day, after the cows were led to pasture, being then at leisure, he commenced the erection of a temple with clay and set up a steeple and a flag staff, which he consecrated to Siva. He placed a *Lingum* in it which was also made of clay, then he devoted all his leisure time in the worship and meditation of Siva. His treatment of the cows was very kind—he fed them, and led them to clear water, the cows became much attached to him, and perfectly obedient to his command. Chundeswara never neglected to perform ablution, and to gather flowers of various kinds for the use of his temple, as offerings to Siva. The cows willingly supplied every morning twelve pails of milk for the above purpose, yet still the usual supply of milk for common purposes never fell short of the usual quantity. With the twelve pails of milk he anointed the *Lingum*—and worshipped it according to the rules of the Agama Sastra.

While he continued unweariedly and zealously in the performance of his religious duties to Siva, some invidious and ill disposed persons with a view to create disorder and molest the man,—informed the owners of the cows, of the fraudulence of the cowherd, in milking the cows while in pasture ground, and wasting the milk by uselessly pouring it on the *Lingum* made of mere

* In the year 1812, a bramin was convicted before the magistrate of Scram-pore, of stealing from a relative, a cow and calf, and offering this goddess for sale to a butcher.

clay. The owners quite displeased with the conduct of Chundeswara, sent for Yettachen his father, and desired him strictly and impartially to enquire into the matter of his son's conduct. He accordingly one morning went to the place where his son was tending the cows and climbing up a tree watched the movements of his son. When he observed Chundeswara feeding the cows in the pasture ground—and when they were quite satisfied he led them to a clear stream, to slake their thirst—and having then left them to chew their cuds he found an opportunity to perform his usual ablution, and having gathered a quantity of flowers—he brought out the milk pails and placed them just under the udder of the cows, which filled the vessels with milk and this given by their own accord, and without milking them;—with this he was observed to perform the anointing of the *Lingum*—while he yet was in the performance of the ceremony, his father approached and censured him for abusing his trust, and expostulated with him. Chundeswara without taking the least notice of his father's reproaches, proceeded with his devotions. The father quite enraged at the contempt shewn him, seized a stick and beat him most cruelly, which he bore patiently, and still continued performing his acts of devotion but finding that his father overturned with his foot the pails of milk which he kept near the idol for anointing it, provoked by this most impious act, he drew a sword and cut off his leg. At this instance of persevering piety of his stern virtue, Siva was exceedingly delighted, and instantly issued out from the *Lingum* with his consort *Parvatee*. He made himself visible on the ox, his favorite vehicle, and expressed his great delight of Chundeswara's adoration of him, and bade him solicit what he wished—and at his request, Siva granted him the boon of placing his statue at the entrance of every shrine in the temple of Siva and of adorning it with the garlands of flowers,—and then Siva having restored his father's leg, vanished from his presence.

The above event is daily commemorated in every temple consecrated to Siva,—and from which transaction, he has been designated the *Favourer of Chundeswara*. The Plate No. 54 describes the figure of Siva which he assumed on the above occasion.

YOAGA DACTCHENA MOORTEE.

(Plate No. 55.)

In reference to the representation of Plate No. 55 it is stated in the Hindoo Sacred writ, that once on a time Brahma brought into existence four boys, by his creative power, whom he instructed in all the arts and sciences, theology, &c. and notwithstanding all his endeavours to make them proficient scholars, yet he found them imperfect, and therefore consulted with some Reeshees, about the method that would enable him to complete their studies. Their opinion was that Siva alone was capable to bring up the lads to knowledge and perfection, upon such opinion these

lads having been transformed respectively as children of the age of five years, and in a state of nudity travelled through the three worlds, as pilgrims renouncing all worldly objects, and even neglecting to partake of nourishment, and only minding that of their souls—and thirsting after knowledge, at last arrived at Kylasa, where they found Siva under a certain tree, giving lectures on theology and philosophy, and also on moral principles.

And it is simply from the circumstance of Siva being found under a tree delivering lectures, with his face toward the South, that he received the designation of *Yoaga Dactchena Moortee*.

The above children respectively named *Janagan*, *Janathan Janacoomaran* and *Jandasothanan* the sons of Brama, not knowing that it was Siva, who sat under the tree, proceeded on their pilgrimage, and arrived at Vicoontah the world of Vishnoo, and with a view to worship him, they approached his palace—but the door keeper of it was strictly ordered not to allow any person of whatever rank he might be, into it, because, Vishnoo and Lutchmy his consort were under the enjoyments of family intercourse, which was to last for nearly an age. When the four children approached the door of the palace, the door keepers according to the direction of their lord and master, not only prevented them, but illtreated them:—At such conduct of the door keepers they could not bear up, and being provoked to a great degree, they pronounced a malediction against them that they should be born of a giantess, because they illtreated divine persons of the first rate. On the above malediction being pronounced the door keepers having been enlightened of the divine personages of the four children, became quite alarmed at the malediction and humbly besought the children to extenuate it, and to forgive the injury offered to them, which they did with the strict injunctions of Vishnoo himself which was to be done without distinction to persons, and also in utter ignorance of their being of such divine origin. And they further implored them to have compassion on their lost and miserable condition and mitigate the malediction, that, instead of being born of a giantess, that they should be born of three several families in different epochs and as enemies to Vishnoo, who would also incarnate about the same time with them, in order to destroy them.

Nearly an age having expired in the affair of the door keepers and the children—and Vishnoo having been disturbed in his enjoyments, came out to meet the divine children—and received them very kindly—and being asked what induced them to favor him with their visit, they explained to Vishnoo their object, and requested him to suggest any plan which would tend to their acquiring spiritual knowledge, to its highest extent. He then directed them to Siva and told them that he was the only deity who is able to impart such knowledge to them.

The malediction pronounced against the two door keepers of Vishnoo took effect; in the first epoch they were born of Titya a giantess, under the appellation of

Eraniyatchen and *Kirinakassap* respectively. The former was destroyed by Vishnoo who assumed the shape of a Boar—the latter was also slain by Vishnoo who incarnated as a man-lion, and protected his son, who had been persecuted by him. In the second epoch they were born under the appellation of *Ravanah* and *Goombacurna*, who were destroyed by *Rama*, an incarnation of Vishnoo. In the third epoch, they were born, and called by the names of *Sishoopala* and *Tandavacra*, who were killed by *Kristna* an incarnation of Vishnoo—and so ended the malediction.

To return to the four children,—It is stated that they repaired to Kylasa, the heaven of Siva, and being led to his sacred presence by the door keeper, they worshipped him agreeably to the rules of the *Agama Sastra*,—and solicited him to instruct them in theology, and philosophy, and particularly in the science of *Yoaga*. Siva led the children into his *Singaravana* or the beautiful garden, and having seated himself on his throne of wisdom, (and as was stated above) under a tree with his face towards the south—and then Siva began to instruct them in various sciences and particularly in that of *Yoaga* in its sixty-four branches, the latter science was so abstruse and mysterious that they were not able to comprehend him. Siva was then obliged to put himself in various postures and instructed them in the several ways and positions of performing the abstract contemplation of the nature of a soul. By such illustrations and examples set before them, they understood the science of *Yoaga*, and began to worship him in a most fervent manner.

To represent the above transaction of Siva, an idol is placed on the south side of every temple dedicated to Siva under the shade of the kind of tree, under which he sat. The idols representing the four children are placed about the idol of Siva in the attitude of worshipping it. The above story we gather from the *Scanda* and *Bagavadapooranam*.

CAULANTHAKA MOORTEE.

(Plate No. 56.)

An eminent Reeshee named Mercanda was blessed with a male issue being the reward of his rigid austerities, which he performed toward Siva—and in order to protect the child from Caula or Yama who put an end to every animal: Siva was pleased to assume a figure for this purpose which the Hindoos designated "*Caulanthaka Moortee*."

Mercanda the Reeshee and his consort Miuravally lived together for a considerable time childless, in consequence of which they performed rigid penance and severe austerities, with a view to obtain their wishes. Siva, in process of time moved in compassion toward the supplicants, made himself visible to them and asked them if they desired a son gifted with superior knowledge and understanding, but with a short period of life, or one destitute of knowledge and good qualities, that would live

Nº 56.



CAULANTHAKA
Moortee.

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to a great age; they preferred the former. In process of time Miuravally became pregnant and delivered a son. The parents performed the several ceremonies usual among the Hindoos, viz. That of feeding the child for the first time, shaving, boring holes in the ears, &c. and of initiating him in the Bramanical order—after the due performances these, his education was entrusted to an able Instructor. The child in time became very conversant in all the Arts and Sciences, but particularly in divinity or the study of the Vedas. Through the grace of Siva, he contracted early habits of piety. Never neglected the performance of ablutions, and the gathering of flowers for the offering to the Lingum, in the temple of Siva,—repeating his thousand attributes or names &c. When the lad was about sixteen years of age—his parents began to be much afflicted about his approaching demise for Siva only granted him *sixteen years* as the full term of his days.

When Mercanda closed his sixteenth year *Caula* the Indian Pluto sent his followers to bring the soul of Mercanda in pursuance to the predestination of Siva—they accordingly came down and finding him gathering flowers for Siva's temple, approached to take away his soul, on which occasion the glory of Siva, encircled him like great flames of fire, which threatened to reduce to ashes those who may approach, they therefore returned to their master, and informed him of the same. *Caula* became quite enraged, when sparks of fire issued from his eyes, and immediately mounting his vehicle which is a Baffaloe, arming himself with all his weapons—he appeared before Mercanda and found him performing his pooja to Siva—he attempted with one grasp to seize his soul. Mercanda quite terrified at the hideous appearance of *Caula* or *Yama*, embraced the Lingum, imploring protection, when *Yama* cast his rope at Mercanda and the Lingum and began to pull them very roughly. At this most impious act of *Yama*, Siva was so exasperated that he issued from the idol, armed with a trident and stabbed *Yama* and put an end to his existence—he then granted Mercanda the boon of *for ever* appearing in the form of a young man in his sixteenth year. After the destruction of *Yama*, the people not meeting with death, began to multiply to such an amazing degree, that the goddess of the earth labouring under the weight of her burden, complained of it to *Vishnoo*, requesting him to alleviate her, by reviving *Yama*, from the dead, since whose death no casualties took place on the earth. He told her that it was not his province to give existence to *Yama*, but that it was the prerogative of *Siva*—but he however engaged to go with her to *Siva*, to intercede in her behalf;—So doing, he represented to *Siva* the grievances of the goddess, of the earth, and implored him to raise *Yama* from the dead, and authorize him to resume his occupation. *Siva* then in justification of his conduct told him that he had been under the necessity of destroying him, because of his impious conduct, and the insult offered to the Lingum, the representation of himself the supreme being. He was

however graciously pleased to revive *Yama*; when *Siva* in the presence of all the gods gave him a particular injunction, never to approach his followers at the point of death. Then *Yama* having established the seat of his Government on the south, resumed his office. This act of *Siva's* mercy produced the highest degree of joy among the gods, who praised him repeating his innumerable acts of mercy. Mercanda ever afterwards continued to worship *Siva* with much piety and fervent zeal, and was praised and celebrated by all the *Reeshees*. His parents rejoiced to see their son blessed with immortal life on earth. Notwithstanding many culpus elapsed since he was immortalized, Mercanda still continued to look as a lad of sixteen years. As *Siva* killed *Caula* or *Yama* the king of death, he was designated *Caulanthaca Moortee*.

The annexed plate No. 56 describes the figure which *Siva* assumed on the above occasion. We collected the above history from the Mercanda and Agama-Pooranums.

HINDOO LITERATURE.

ACCOUNT OF THE BOUDDHUS.

(Concluded from page 86.)

The sovereign of *Kasheeku* said, 'O Son, inform me who harrass mankind; who agitate mankind; and what is it that passes away without profit. Booddhu-sutwu replied, 'Death harrasses mankind; increasing age surrounds them. This know, O Sire! that as the thread grows less and less by every insertion of the shuttle, so the life of man dwindles away. As the waters of an overflowing river never re-ascend, so the days of man never return. An overflowing river carries away all the trees near its banks, so all mankind are borne away by increasing age death.'

The king, hearing the virtuous sayings of Booddhu-sutwu, became very dissatisfied with human life; and being desirous of becoming a hermit, said, 'I will not return to the city; I will certainly cause my son to return, and the white umbrella to be given to him.' Thus reflecting, and being desirous of enticing his son to accept the kingdom, he said, [Here the same offers are repeated of horses, footmen, elephants, virgins, &c.]

To shew his disregard of the kingdom, *Mu-ha-sutwu* replied, "O king! what is love, the pleasant look, present delight, anxiety in pursuit of wealth, sons, and daughters, and wives, to me, who am released from the bonds of iniquity! I know that death will not forget me; therefore, of what use are pleasures and riches. As the shedding of ripe fruit is constant evil, so to mankind death is a continual cause of anxiety. Of many people seen in the morning, how few are to be seen at night; and of the many seen in the evening, how few are to be seen in the morning! Virtuous deeds ought to be practised to-day, for who can tell but we must die to-morrow; nor is there any possible escape from the arrows of death. O Sire! thieves long after riches: I am freed from the bonds of iniquity. Return, return, O king! I have no desire for the kingdom."

Hearing these sayings, the king, as well as *Chundra Deves*, with the sixteen thousand maidens, and all the nobles, were desirous of becoming mendicants. The king made proclamation, Whosoever wishes, let him come to my son, and become a priest. This he also caused to be published by the sound of the drum throughout the city. The inhabitants of the town, then, leaving their articles of merchandize in the market, and their houses open quitted the town, and went out to the king, who thus, with many of his subjects, embraced a forest residence with *Mu-ha-sutwu*. The hermitage granted by the angel was filled with people to the extent of six miles; *Mu-ha-sutwu* also put his house of leaves in order: the women he placed in the interior, because women are apt to be afraid; to the men he assigned the yard.

All the people, taking of the fruit which had fallen on the ground, eat thereof, and performed the rites of ascetics. Muha-sutwu, by the power of his devotions being raised in the air, delivered virtuous and melifluous sayings.

At this time, a neighbouring monarch, hearing that the king of Varanusee had departed from the city, and had entered the wilderness as a hermit, said to himself, I will take possession of his kingdom; upon which he left his own capital, and entering the city of Varanusee, beheld richly adorned. Ascending the palace, and struck with its gems, he said to himself, there must be some evil here, or the king of Kasheeku would not have left this wealth. Thus reflecting, he called seven persons who had been left behind, and enquired of them, Did any disaster befall your sovereign in this town? The drunkards replied, No, O king! The king enquired, Why, then, did he forsake it? They replied, Temoe, the son of our sovereign, would not accept the government, but feigning himself deaf, dumb, &c. departed from the city, and entered the forest, to perform the rites of an ascetic, on which account our sovereign, accompanied by a great multitude, left this city, to practise the rites of an anchorite near his son. The illustrious monarch, hearing what they said, was overjoyed, and said, I also will become a hermit: by what gate did your sovereign depart? They replied, by the east gate. The king, accompanied by his attendants, departed out at the east gate, went toward the banks of the river. Muha-sutwu informed of his approach, came from the forest, and, by the power of, his devotion, being seated in the air, declared the melifluous sayings, on hearing which, this king also, with his army, became hermits under Muha-sutwu. In like manner, three other kings left their kingdoms, with an intention of taking Varanusee, but like the former they embraced a forest residence with Boddhu-sutwu. The elephants and horses, became wild, the chariots fell to pieces, the coin of the treasures, mingling with the sand of the hermitage, was reduced to earth; and the whole concourse of people, having accomplished their austerities, went to heaven. The elephants and horses, having had their minds enlightened in the society of the sages, were reproduced in the six abodes of the gods.

Sutwu, closing these virtuous instructions, said, "O ye mendicants, when I formerly left the city, I truly departed; but this is not the period of my departure." He then collected together the Jatu. At that time the daughter of the goddess, who guarded the umbrella, and the charioteer, were reproduced; the angel became Uniroodhu; the father and mother were reproduced in a illustrious family; the remaining multitude were reproduced as the assembly of Boddhu. "I, the deaf, lame and dumb, am declared to be God."

TRANSLATION OF PART OF THE REMAINS OF THE RAMAYANAM OF BODHAYANAH.

There are in Sanscrit many Poems on the Acts of Ramah, called Ramayanam; the principal of which are the Ramayanam of Valmiki: an abbreviation of this called the Adyatma Ramayanam, said to have been related by 'Iswarah himself to 'Iswari; and the Ramayanam, of which the following translation constitutes the chief part that now exists.

After the Rishi Valmiki had finished his Ramayanam, he paid great attention to the polishing and perfecting of it, and never ate until his disciples had repeated the whole to him, that he might observe if any alteration was required. His work consists of twenty-four thousand Stanzas, being as many thousand as there are letters in Gayatri, the most holy next of the Vedam. One day he visited the residence of another Rishi, named Bod, hayanah, who courteously solicited him to take food; he refused to do so, alleging that he had not that day heard the Ramayanam read, and that he could not forego his established usage. To obviate this objection Bod, hayanah offered to repeat the Ramayanam, he had sixty thousand disciples, whom he directed to recite the work he had composed, each reading one Stanza, so that it consisted of sixty thousand Stanzas, and was, therefore, three-fifths larger than Valmiki's. Valmiki still declined taking food; he asserted that the poem he had heard was filled with falsehoods, which Bod, hayanah denied and reprimanded on Valmiki. To end the controversy, the former Post proposed, that they should each throw their Poems into the Ganges, and the one that swam be considered as true, the one that sank as false. The trial was made, the whole of Valmiki's floated on the stream, and, with

the exception of a few scattered leaves, the whole of Bod, hayanah's sank. Of those that floated some few were washed to the shore, and some were carried away by the current: the former constitute all that remains of the Poem.

Besides the translation that follows I have never seen more than four unconnected Stanzas; but the language of these is so elegant, and the sentiments they clothe so beautiful, that the envy of Valmiki, which, as the above tradition indicates, led to the destruction of the Poem, is not at all surprising. Judging of the remains, the whole must have formed one of the finest Poems that ever existed. Camben, who translated the Ramayanam into Tamil, and professes to follow Valmiki is said to have taken much from Bod, hayanah, of whose Poem a larger portion must have, therefore, existed in his time: about a thousand years ago. Many of the Stanzas that remain of the latter are found literally translated in the former, but I believe not the part of which the following is a Version.

I will insert two of the four Stanzas, which I have seen of Bod, hayanah, with a literal translation. The first is the reply of Hanuman to the insulting interrogations of Ravanah, and the second the dying exclamation of the latter, after he was mortally wounded by Ramah.

While Ramah was encamped on the Mountain Malawayan, he despatched many of the Vanarah, in search of Sita. Hanuman alone was successful; he found his way to Lanca, and to the beautiful Garden wherein the Queen was confined, and, had not her scrupulous delicacy prevented it, would have carried her off. By the way, Sita is represented as the perfection of female nature, her constancy, her beauty, her delicacy, her wit, and her knowledge are pre-eminent; and Valmiki puts into her mouth the finest effusions of sentiment and of love. The Greeks had but a contemptuous idea on women and throughout the Iliad there are none even respectable, but the tender Andromache. Hanuman afterwards slays the keepers and destroys the garden of Ravanah, who sends against him, successively, five of his generals, seven of the sons of his Ministers, his son Jambamaleh, and his son Achah, all of whom he kills. At length the eldest son of Ravanah appears, stuns Hanuman, with an enchanted arrow, and carries him bound into the presence of Ravanah—in this place follows the first Stanza of Bod, hayanah.

Ret Ret Vanara Cob, hayan—Aham are+
Twot Sunu hanta have—
Dutoham K, hara K, handansya jagatam
Codan'da discha gurah—
Ma dhordan'da cat, hora tatana patuh
Cova tricantachulah—
Co Merah—cwacha Ravan'urgha gau'ana.
Co'tistu heta yate.

Ravanah—Oho! monkey, who art thou?

Hanuman.—I, thou wretch, am he who slew thy son in battle; I am the Messenger of the Lord of the Universe, who bears the bow Codandam, and who killed the Giant K, harah. To the restless stroke of my mace-like arm, what is thy mountain with its three summits? What the great Meruh itself? Even thou, Ravanah, and millions like thee, would be in my hand but a poor insect.

The strength of language in which the bold reply of Hanuman is clothed, the intrepid defiance it breathes, and the cutting sarcasm it conveys, are inimitable in any tongue but the Sanscrit.

The second Stanza contains the speech of Ravanah when on the point of Death

Jatam Brahma eulagajo Dhanapatiyah
Cumb'haacarda Nujah
Putrah 'Sacravit—Swayan desa Serah
Purna bujah vinisath
Daityah cana charo—rat, baswa vijaye
Madd, hye samudram graham—
Sarvan nishpalitan tat, halver vidhina
Daive bale durbale.

"I sprang from the race of Brahma, and had for my eldest Brother the Lord of Riches, Cuberah, for my younger, the mighty Cumbacornah; I myself possessed ten heads and not less than twenty arms: like the Daityah I could convey myself whither I pleased; I was pre-eminently victorious in the chariot and on horseback, and my impregnable dwelling was in the midst of the Ocean. Alas! all is lost, and by the ruthless ordinances of divine destiny, my strength is become weakness."

* Named Inderjeet or the Conquerer, Subduer of Inder.

+++ Expressions of extreme contempt, for which is nothing equivalent in English, and at the same time decent.

‡ Since translating this line, my Bramer insists that I have rendered it wrong but I am in doubt which of us is right: he would have the line translated thus—"Alas! all is lost, for by fate, (though I possessed all the powers enumerated) I did not possess divine power." Implying that he was not able to resist the power of the Deity incarnated in the form of Ramah.

(To be continued.)

Nº 57.



CAUMANTHAKA
Moortee.

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CHAPTER XV.

CAUMANTHAKA MOORTEE.

(Plate No. 57.)

When Siva was graciously pleased to undertake the instruction of the four sons of Brama (alluded to in the description of the plate No. 55) in the principles and ends of the Vedas, which he illustrated to them by various examples, that they might be enabled to understand the arts of *Nestie* and *Yoga**, and finding that they were incapable of comprehending and learning them to perfection, he was necessitated to put himself in the very attitude which the art required. Thus Siva engaged himself in the abstract contemplation, and so continued motionless for many ages, during which time his sovereign employments were neglected—the works of creation and generation ceased, which circumstance aroused *Soorapadma* (a giant) to mischief, he having in times past, received rare gifts from Siva, began to oppress the Gods, and by his wonderful powers reduced them to slavery. The Gods with a view that Siva may be disturbed, and aroused to protect and redeem them from their miserable condition, solicited *Cauma* the Indian Cupid to discharge his flowery arrows of love at Siva, that he may become inflamed with love and thereby interrupted in his meditation. *Cauma* at first shuddered at the idea and fearful of its consequences declined their request, but at last was persuaded to comply, and darted forth the flowery arrows at Siva—when he much disturbed, opened the fiery eye on his forehead, and fire issuing from it, consumed and reduced *Cauma* to ashes—and it is from this transaction that Siva received the attribute of *Caumanthaka Moortee*, or the figure under which he destroyed *Cauma* for his extreme impudence.

The aforesaid four sons of Brama, viz. Janagan, Jananthan Janacoomaran and Jandajoosathanan, were thoroughly instructed in the Vedas and refined philosophy, and in the mysterious and sacred arts of nestie and yoga, which it was not in the power of Vishnool to teach. Before however Siva commenced to instruct the lads, he ordered his door-keeper not to allow any person, god or human being to come within his palace during the time he would be engaged in teaching them, save and except *Cauma* (whom he knew would disturb him) whom he resolved to punish on account of his arrogant and insolent behaviour toward his followers, of eminently pious characters who were disturbed and annoyed in their act of devotion, by inflaming their minds with inordinate desires. While Siva was closely engaged with the lads, as stated above, he became motionless for many ages. During which time the gods were suffering cruel treatment at the hands of *Soorapadma*. They held a consultation and it was resolved that

* Abstract contemplation.

they should devise a plan which could induce Siva to have family intercourse with Parvatee, and that the offspring issuing from such union might be a fit divinity to destroy *Soorapadma* the great tyrant, and that Vayoo-va the god of wind should be sent to blow a violent storm just against Siva, that he may be interrupted from the act of nestie. When this plan was proposed to Vayoo-va, he was reluctant to undertake so hazardous a task, and observed that he was a mere atom in the sight of Siva, that the moment he appeared before him he would be reduced to ashes—because of the foreknowledge of Siva, of every thought of his creatures, he therefore earnestly begged the Gods would exempt him from such a dangerous enterprize:—Notwithstanding all his entreaty and arguments to dissuade them, the Gods obliged him to yield to their resolution. The God of wind at last in the quality of an aromatic but violent gale, appeared and blew;—the door keeper being made aware of it rebuked Vayoo-va with such a terrible and loud voice, that he fainted through fear, but he recovered from it by the timely and merciful assistance of the door-keeper, and returning to the Gods he informed them of what happened. The Gods then held another Council and resolved upon sending *Cauma* the God of love as a most fit personage for enterprize—and therefore requested him to take upon himself the task of alluring and disturbing Siva from his state of absorption, but he declined by observing that Siva was an Almighty, omnipresent and omniscient God—whose wonderful and miraculous actions, and the destruction he caused among those who attempt aught against his will. *Ruddythevi* the consort of *Cauma*, also pleaded much in behalf of her husband, not to set him to perform such an enterprize which would inevitably be attended with destruction. Against pleadings and reasonings the Gods determined that *Cauma* should undertake the task, of inflaming Siva with love, and thereby arouse him from his long and deep absorption, which alone would prove most effectual, to their being rescued from the oppression and tyranny of *Soorapadma*. In deep distress of mind *Cauma* proceeded to *Kylasa* to execute his commission and was freely admitted into the palace of Siva, when finding him in a state of absorption, and quite motionless, and being afraid to approach the god, he took his post far behind him, and then bent his bow made of the stalk of sugar-cane, with strings made of betels, and discharged his five different flowery shafts, at five times, with much trepidation. The first arrow was composed of a Lotus flower, the second that of a Mangoe-flower the third a flower called by the Hindoos *Asooka*, the fourth called *Moollei*, and the fifth composed of flowers called *Curoongoovalei*. The effects of these five different flowery shafts are described thus.—The first

shaft was to create love, in the heart, the second to invigorate the body with the flame of love, the third to instil such a violent degree of love, that the person on whom it operates is constrained to abstain from food, the fourth to confine him to bed, through the vehemence of love, and the last to destroy the person.

When *Cauma* discharged such shafts, one after another against Siva, (at the same time being extremely vexed against Brama for compelling him to so dangerous an enterprize,) was of necessity disturbed from his state of absorption—but he was nevertheless graciously pleased to emancipate the gods from the slavery and oppression by bringing into existence *Soobramaniah** who was considered a fit divinity to destroy the tyrant Soorapudma. Having so determined in his mind, he opened the eye on his forehead from which a shooting blaze of fire issued, and reduced *Cauma* to ashes—of which melancholy event Ruddythevi the wife of *Cauma* being informed, set up a lamentation for the loss of her husband,—and censuring and blaming Brama and all the Gods put together by her very pitiable lamentation—that the hearts of the gods melted into compassion, they therefore appeared before Siva, and glorifying and praising him, craved that *Cauma* may be restored to life, stating at the same time that if this request was not granted, Ruddythevi was resolved to die, for she would not in any wise survive her husband—upon the prayers of the Gods, Siva was well pleased with the love and fidelity of *Cauma's* wife, and promised her that he would restore her husband to her at the time of his marriage with Parvatee, the daughter of Parvatee Rajah. Satisfied with the solemn promise of Siva the Gods retired to their respective places.

The above event of *Cauma's* destruction by fire, which issued from Siva's eye, is annually commemorated in the month of *Pungoong*, or March, on the night of the full moon, a sugarcane is fixed perpendicularly on the ground and a pile of dried cowdung is formed around it, which is set fire to by the people assembled together on the occasion, the next morning, the ashes are gathered, and mixed with some aromatic powder, this mixture, they throw against each other, and walk about the streets lamenting in the same manner as Ruddythevi did at the death of *Cauma*. This feast is celebrated particularly by the Goozerat, Laula and Mahratta castes, during the time of the celebration of this feast, offerings are made to Siva, consisting of betel, nuts, plantains, cocoanuts sugar, &c. he is then worshipped and praised by his followers according to the sastras, which treat of the religious observances of the Hindoo Religion. Hymns are Sung to his praise, and his thousand names or attributes are repeated with great veneration. It is stated that the spot where the bones of *Cauma* fell, is now called Aungadesa.

* Vide Plate, No. 5, Chapter II.

VAKOOLASWARA MOORTEE.

(Plate No. 58.)

Soondra Moorte one of the most distinguished devotee of the sixty three Saints was enamoured of a female of the agricultural tribe named *Chunkily Nautchia*, but could not get access to her, to pay his addresses, he was consequently very much grieved at the idea of not being able to make his sentiments known to her. Siva in compassion to his devotee was obliged to undertake the office of introducing the lady to Soondra Moortee under a Vakoola tree, in the compound of the Temple at Trivatoor, where a solemn promise was made by the lady, and their union in the bands of Matrimony was settled upon, on which occasion the leaves of the said tree began to fall, and the Gods praised Siva for his kind condescension to his followers, and he was therefore designated Vakoolaswara, after the name of the tree under which he stood.

At the time when the Gods were churning the Sea from which a dreadful poison issued, Siva ordered it to be made into a ball, which he swallowed, and which remained undigested in his throat. As he preserved (the Pooranam continues to state) the universe, Vishnoo Brama, and all the Gods of the Hindoo Pantheon from the deadly poison which threatened destruction, he was praised and glorified for the favor he had unto them. One morning this Soondra Moortee was gathering flowers for the purpose of offering them to Siva, when two maids named Camaliny and Ananthiny also came thither to gather flowers for Parvatee. On this occasion, Soondara Moortee could not withstand being enamoured of these too beautiful maids, and the maids also were seized with extreme love for him, and through the vehemence of affection they fainted and fell senseless, upon recovering from their swoon, they hastened to Kylasa under much apprehension of the occurrence, which took place in the flower garden, believing that it would come to the notice of Siva. Omniscient Siva being of course aware of the transaction, destined that the parties should be born in the world as mortals, with a view to gratify their carnal passions. Terrified at this announcement Soondra Moortee implored pathetically to dissuade him from his determination, but seeing that he was fixed in his resolution, he solicited that he should be soon taken out of the world and admitted again into Kylasa. He was accordingly born in a Bramin family of the holy order of priesthood in *Teroovaroor* in the province of Tanjore. Camaliny of a family of Caneghiaren of the same sacred place; and Ananthiny of a family of the agricultural tribe. When the former who was named *Paravie* attained the pubertical age, she was married to Soondra Moortee according to the preordination of Siva. Both lived together for a long time and enjoyed all the felicity which the conjugal life

Nº 58.



VAKOOLASWARA
Moortee.

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Nº 59.



VADOOGANADA
or Chattanada Moortee.

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could afford. In the mean time the latter named Ananthiny who was born of a respectable family of the agricultural tribe, was called *Chunkily Nautchiar*, when she became marriageable many a young man proposed to marry, her, but being frustrated in their attempts by divine interposition, no person afterwards proposed for her, she then desired her parents to have a Nunnery built for her, at the gate of the Temple in Teroovatoor;—when it was completed, she with several other virgins lived in it;—where it was her principal business to rise early and walk into the flower garden for the purpose of gathering flowers and making them into garlands with which the idol was adorned, at the time of her morning devotions. She thus continued to perform her act of devotion for many months.

When Soondra Moortee in the the course of his pilgrimage to Teroovatoor from Teroovaroor, arrived at this temple, he then observed *Chunkily Nautchiar* of whom he became enamoured. He proceeded into the temple and having worshipped the deity according to the religious observances, of the Hindoo Shastras, he fervently prayed that God might cause the lady whom he loved, to marry him, to which prayer the God gave ear, and promised that it would be even so. The God afterwards informed *Chunkily Nautchiar* of the wishes of Soondra Moortee. But she declined marrying him on account of his being already married to *Parvarie*, whom he was extremely fond of. This, the God communicated to Soondra Moortee who then solemnly declared that he withdrew the affection he had for *Parvarie*, and that he sincerely loved *Chunkily Nautchiar*; this message the god communicated to her. She then agreed to marry him provided he would take a solemn oath in the presence of the deity that he relinquished the affection that he had for *Parvarie* and that he would continue faithful to her for ever. Upon which Soondra Moortee requested the deity to withdraw from his shrine for a day, and to remain on the Vakoola tree, under which he would take the required oath,—this also the deity made known to *Chunkily Nautchiar*. On the following day, Soondra Moortee and the lady having performed their ablution, went to the temple accompanied by the priests and the attendants attached to the temple, together with the elders of their caste, and the parents of the young lady, and stood before the shrine—when the young lady said, that the deity was not in the shrine, but had retired to some other place; and therefore requested Soondra Moortee to take the required oath just before the Vakoola tree—he was stunned at the request, as he thought of taking his oath before an empty idol, which would amount to nothing,—but Soondra Moortee being at a loss what to answer, agreed to it. He then went before the tree, and declared in a solemn manner, that he relinquished the love he had for *Parvarie*, and that he forsook her, and would have nothing to do with

her in future. No sooner had he pronounced these words than the deity caused the leaves of the tree to fall in token of his regard for his devotee, and that he might be honoured by his other followers. Soondra Moortee was afterwards married to *Chunkily Nautchiar*—Both lived with mutual love and enjoyed much happiness. This occurrence is annually commemorated in the Temple of Teroovatoor in the month of *Pungoonny* or March;—on the ninth day of the festival celebrated in this month the Idol of the deity (described in plate No. 58) is carried in procession and is stationed under the Vakoola tree at noon about 12 o'Clock, when the people attending the procession pluck off the leaves of the tree. After this ceremony, offering of rice, richly prepared fruits and flowers are made.

VADOOGANADA MOORTEE.

(Plate No. 59.)

In one of the remote ages of the world, (says the writer of the Pooranum)—Siva punished the wicked and rewarded the righteous in proportion to their deeds, manifested his glory both by means of bodily and spiritual form, and made himself visible to his votaries remarkably distinguished by their faith piety and devotion. As usual, by way of aggrandizing the supremacy of Siva over the other Gods, the Hindoos bring him forward under the appellation of *Vadooganada* or *Chattanada Moortee*, which means the supreme wearer of five different trophies or ornaments which Siva is said to have acquired under and by virtue of different assumptions of bodily form or incarnations.

Vishnoo the lord of Vicoonta was obliged to incarnate in ten several forms at different periods of the world, being the effect of the malediction pronounced against him by certain Reeshees or Saints, of these ten incarnations, the shape of a fish was the first, which he assumed for the purpose of restoring to Brama the Vedas, of which he was deprived by one *Somoogasoreen*, who absconded in the depth of the sea, securing the Vedas therein. Vishnoo therefore in the form of a mighty fish searched the deep, and attacked *Somoogasoreen*, destroyed him, and recovered the Vedas, and restored them to Brama, and which preserved the world from relapsing into degeneracy for want of religious guidance. But Vishnoo continuing in the form of the enormous fish, committed such a terrible havoc and depredation, that the Gods complained of it to Siva, who in compassion to the scaley tribes of the sea, destroyed the fish and plucking out its eyes, wore them as ornaments or trophies. This is the first ornament which Siva wore on which account he was designated *Chattanada Moortee*. The second form which Vishnoo took upon himself was that of a Tortoise, in order to support the mountain which had been employed in the churning

of the sea to obtain the beverage of immortality, but after this great and wonderful exploit, Vishnoo still continued in the form of the Tortoise, and became mighty, self-conceited, and proud, and began to destroy all the animals of the deep, which being communicated to Siva, he instantly appeared and by his almighty power destroyed the Tortoise, and taking out its shell wore it as a trophy. This is the second trophy which entitled Siva to the designation *Chattanooga Moortee*.

The third incarnation of Vishnoo was that of a Boar. It is written that Herinacheren the son of Casia Brama obtained an inestimable boon by means of his austere mortification, by which he was enabled to wrap up the earth into a shapeless mass when all the inhabitants of it were in danger of being squeezed and destroyed, then Vishnoo the preserver of the world, assumed the form of a Boar, and by his tusks tore him down, and restored the world to its former happy state. Now the Boar being intoxicated with the mighty exploit it performed, commenced to commit dreadful devastation, and depredation. Siva being enraged at the Boar destroyed it, and taking out its tusks wore them in his mouth. This is the third trophy Siva gained, which entitled him to the above designation, viz. *Chattanooga Moortee*.

The fourth incarnation of Vishnoo was that of a man-lion, in which transaction he (Siva) flayed the skin of the man-lion and wore it as a garment. This is the fourth trophy Siva wears.

The fifth incarnation of Vishnoo (as we have described in Chapter 13th, Page 87) was *Hungala Moortee* in which transaction Siva obtained the back-bone of Vishnoo, and wore it also as a trophy—therefore says the writer of the Pooranam, Siva bears the designation of *Chattanooga Moortee*, or wearer of five ornaments or trophies.

The image of this deity is as is represented in Plate No. 59, that of a young man in a state of nudity—this idol together with another called *Toaniappar* is worshiped in the Temple at a Village called *Seercauly* near Chelumburum, which place has several names given it viz. *Perampooram*, *Caloomalam*, *Toanipooram* and *Venoo-pooram*.

It is remarkable that the idol of *Chattanooga Moortee* is never washed (as is the general and indispensable practice) but is merely anointed with civet and besmeared with crystal camphor and ornamented with flowers and leaves held sacred, and offering consisting of rice richly prepared, cakes and various fruits betel, nuts &c., are made to it. The idol is acknowledged to be most frightful by the Hindoos themselves.

This idol is also kept in the Temple of *Vyttiswaram Coil*, and in the shrine where it is placed, the perpetual consecrated fire is carefully preserved without being extinguished, and sacrifices are daily performed. The ashes of the sacrifice is held in great reverence by

the Hindoos, and procured with great difficulty, as they have the power of exorcism, and charm against all the evil spirits.

The idol of *Toaniappar* above alluded to, is also worshipped and anointed as directed in the science of religious observance. *Toaniappar* is said to have preserved a certain portion of mankind in a Dhoney or large boat, from the deluge which is imagined to have occurred several times since the foundation of the world. From which transaction the idol representing the preserver of mankind from the deluge in a Dhoney, received the appellation or attributes of *Toaniappar*, and *Seercauly*; and the name of the place where the boat is said to have rested after the flood is called *Toanipooram*.

VEERABADRA MOORTEE.

(Plate No. 60.)

The above plate bears reference to one of the numerous incarnations of Siva. It is stated in the Pooranam that in remote ages of the world, when the lesser gods were cruelly annoyed and oppressed by an Asoora or giant named *Veeramartanda*. Siva assumed a human form under the designation of *Veerabadra Moortee*, and destroyed the oppressor and restored peace and tranquillity to the gods, and placed them in the enjoyment of heavenly felicity.

In consequence of constant warfare between the gods and the Asooras, the latter having been quite defeated in several battles, and dreadfully slaughtered, they were reduced to so low an ebb that they became dejected and depressed. Induced by great sufferings and mortification they solicited relief from Soocracharri their principal priest, a person most distinguished in piety and learning, and one who was and is reckoned as one of the planets (Jupiter) and addressed him as follows. "We intreat you to devise a plan by which to avert the impending danger, and to pitch upon a person who may protect us from the gods, so that your reputation may be diffused throughout the three worlds." Soocracharri, pitying their case, selected a person who was remarkable for his valour and abilities, and who could subdue the gods—and *Veeramartanda* was the name of the person now selected. Whom Soocracharri directed to perform uncommon religious austerities by standing upon tip toe on the point of a needle in the midst of surrounding flames of fire kindled by five different kinds of combustible matter, and by restraining his breath. Soocracharri added that, should he continue to exercise the religious austerities as he now described, Brama would make himself visible to him and grant him all the boons he may desire of him. He accordingly chose a proper place which he caused to be well cleaned and purified. In this spot he began to perform the religious austerities, in the midst of the flames above stated. The ardour of his religious aus-

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terities which he performed diffused itself throughout the heaven and burned the gods like flames of fire, which they were not able to endure. Then application was made to Brama, requesting him to relieve them from the flame of Veeramartanda's religious austerities. In order to assuage their grievance, Brama mounting on the Swan, went to the place, but finding him a mere skeleton, he sprinkled some water on him which restored him to his former state, and spoke to him thus, "*Veeramartanda! I am exceedingly delighted with the ardour of your mortification, which was, or is, or shall be performed by no other person. And now acquaint me of your wishes and they shall be granted.*" At these most propitious expressions of Brama Veeramartanda worshipped him with great reverence and awe, and solicited of him the boon of reigning over the three worlds, without a rival, and possessing irresistible power, and being unconquerable by any one. Soon after obtaining the boon, he made extensive preparations for war against the Gods, raised a large army, with which he proceeded against Indra, the King of the lesser Gods, and after many obstinate battles which continued for a considerable time, Veeramartanda completely overthrew him and dispossessed him of his kingdom, over which he reigned supreme. Not satisfied with the crime of the usurpation of Indra's kingdom, he added that of debauching chaste virgins, killing Cows, disturbing the sacrifices, performed by Reeshees, and oppressing the Gods. In short he exercised every species of cruelty and tyranny, and these being intolerably violent, the Gods assembled together for the purpose of forming a scheme, which might enable them to get themselves rid of the tyrant, of which consultation Narada, a Saint informed Veeramartanda. Enraged at their malicious intentions, he immediately set about endeavouring "to crush their aim in the bud"—and went in search of them, but the Gods finding that he was coming against them, betook themselves to flight and,—being closely pursued by the tyrant, took refuge at Kylasa, where they implored Siva to save their lives from the unconquerable tyrant. Siva in compliance to their request, and exasperated at the inexpressible insolent conduct of Veeramartanda,—by his almighty power caused *Veerabudra Moortee* to emanate from himself, whom he commissioned to destroy the tyrant. He accordingly attacked his forces, which he destroyed to a man and then killed the tyrant also. He then established the gods in their respective residences, and restored peace and tranquillity among them. The gods on this glorious occasion rejoiced and rained flowers upon him. The heavenly musicians also sang in praise of him.

We gather the above account of this idol from the *Bramanda* and *Bramanaradasamuvadam Pooranams* and also the *Agamasastra*.

No temple is consecrated to this deity in Southern India,—but there are some in the northern countries, and at places inhabited by the *Arattya Bramins*.

No animals are sacrificed to this idol—but every other offerings are made.

TRANSLATION
OF PART OF THE REMAINS
OF THE
RAMAYANAM OF BOD, HAYANAH.

(Continued from Page 101.)

The plaintive querulousness in the last line of the original is most admirable, when contrasted with the proud recapitulation of his power in the former part of the stanza, and conveys forcibly to the heart the idea of dying weakness.

The following extracts are connected by prose in order to shorten the whole as much as possible, without omitting any thing essential to the action of the Episode, for such, with respect to the Ramayanam, the whole should be considered: the particulars contained therein are either not noticed by Valmiki or very differently related.

Ravanah, having, by stratagem, stolen Sita from Ramah and his brother Lacshmanah, conveyed her through the air to Lanca; as he bore her in his arms, the effulgence of her beauty, heightened by timidity and apprehension, so inflamed his passion, that, notwithstanding the promise he had made to his sister 'Surpanaca (by whom he was instigated to the rape), to refrain from all attempts on her person, until he had obtained her own consent, he descended into a thick wood, in the midst of the island, to satisfy his desires—a wood whose horrors had never been penetrated by Man, Giant, or Demon.

"Still was the wood and not a sound was heard,
Save when the lonely raven croaked for food,
Or hum of distant bees employed in toil,
Or insects sporting in the death-like shade,
Hollow and low the mystic silence broke."

Here he took on himself (for he was, as yet, invisible to Sita) the most beautiful form that ever clothed a human soul—a form that might have allured Rati from the arms of Mammadah, Radha from the embraces of Criishna—a form in which was united manly dignity and strength, and feminine grace and elegance.

"Sweet flowed his words, as from the waxen cell
The luscious store; his looks as soft as those
The meek ey'd Dove casts on its tender mate,
While on his cheek burnt fierce the fire of love."

But he could not succeed; the Golden* Arrow from the hand of the Lord of the Soul (Atmes'warah Love) glowed in her breast, she knew the sacred bonds that indissolubly united her to Ramah, and the Queen of constancy (Veswasavati refused even to permit the Lord of Lanca (Lank,eswarah), to speak of Love,—at length, vexed and enraged, Ravanah proceeded to violence.

—"Spoiler, pause!"
Feebly behind a faltering voice exclaimed,
"If nature own thee for a Son, O pause!
Think on the dreadful ruin thou wilt make;
And in the bosom of a trembling maid,
Fear to implant a never-dying thorn!"
Quick turned the King, his blood inflamed by wrath,
And sternly cast his anger gleaming eyes
To whence the sudden voice proceeding seemed:—
Hoary and white a rev'rend Sire appeared:
Coarse in an Acherites' homely vesture clad,
A staff of cane his time bent limbs sustained,
And bore the burden of an age of years;
Spread o'er his breast, pure as the cotton down,
Below the cincture fell in curls distinct
The aged honors of his ample beard,
While few and scanty, scattered o'er his head,
Palsied and shaking, through extreme decay,
Flourished the silver blossoms of the grave;‡
Serene his countenance, his demeanor mild,
On him Angelic charity had stamped

* The usual epithet of the arrows of the Indian Cupid is "*flowery*." Bod, hayanah perhaps uses the word Golden, to express the pure connubial passion which inspired the breast of Sita.

† Here follows a description of the vesture and paraphernalia of a Sanyase, in which manner the old man was clothed; this I have omitted as irrelevant, and incompatible with our ideas of poetry. "The staff of cane" is a staff of bambu, borne by recluses Penitents armed with a three-tined Fork, its name is Sulam.

‡ Lit. the white flowers of Death,

Her truest image, and kind nature seemed
Him to have nourished with her sweetest milk;
No stern morosity, nor cynic frown,
The characters too oft impressed on age,
Jarred with the god-like harmony that shone
Frequent in smiles, expressive on his face:
Yet his full eyes their youthful fire retained,
And glowed intense with ardour; mildly bright,
Their piercing glances seemed to search the soul.
In gentle accents, musical and mild:
Sweet as the drops that down the golden vase
pellucid flowed, what time Vinitas* Son
Bore from the Lord of Fire's protecting care,
The sacred, life sustaining Amrit;
Regardless of the Monarch's ireful look,
The sage thus spoke. "O thou, whose'er thou art,
Let gentle mercy pour her soothing balm
Through all thy veins, and raise the prostrate maid,
Who trembles at thy feet! Let thy great mind
To spot thy high renown, thy goodly fame
For acts heroic and for warlike deeds,
If higher renown and goodly fame's thy boast,
By stains of infamy and base report,
With gen'rous pride, indignantly disdain!"
As glares the midnight wolf, that from the fold
Greedy of blood, a gentle lamb has borne,
And in the covert of some lonely glen,
His vainly bleating, fleecy prey conveyed,
When the keen shepherd breaks on his retreat,
And from his ruthless fangs the victim saves,
So looked the Monarch:—not the fiery glance
Of that fell serpent, whose envenomed eyes,
But by beholding, curdles all the blood,
And in the bloated veins the healthful tide
Of life congeals more dreadful ever shot.
Breathless he struggled long, the scorching heat
Of rage parched up his throat and him forbade
The vent of words and faculty of speech,
Kindled at length the smothered fire blazed out
And poured in wrathful torrents on the sire.
Humble and meek, serenely calm he stood,
Nor heeded not the frown, the trembling lip,
The threat'ning accents of the stern-eyed King.
"Rash man and ill-advised," the Tyrant said,
"Darest thou upon my private footsteps pry,
And strive by breath of empty words to change,
The strong determin'd purpose of my soul?
Begone intrusive wretch, lest I forget
Thy sacred tribe, the silver of thy hairs,
And sheathe my sword impurpled in thy blood.
By all the names of heav'n no charm of speech
Shall calm my wrath, no soothing pray'r assuage
My kindled anger, nor my pity move,
If rashly daring yet thou lingerest here!"
Low to the earth the virtuous Muni bent:
As yields the passive reed before the storm,
When raging tempests swell by adverse winds,
And sweep impetuous thro' the racking sky,
Yet still opposes, still it's ground maintains,
And straighter lifts it's head from every blast
So did the Sire the Monarch's rage avoid,
Shun every gust, fore every blast recline;
But still forsook not Seta to her fate,
Resolved from lawless power to save the Queen.
"O Lord of Men, attend an Old Man's speech!"
Pursuasive thus he formed the mild response,
"Nor spurn the warning voice and sacred truths
Of Sage experience: though celestial might
Or strength Demoniac; every sinew firm
And steel with more than mortal force the nerves
Yet still to wisdom's voice puissant power
Should lend a thankful and attentive ear,
Ah then attend! if e'er thy bosom glowed
At tale of other's deeds, and names renowned,
Rasied envy in thee to excel their acts!
If ever virtue in seraphic notes
To thee her syren captivating song

* Ganidab, his mother Vinita and Cadru, were both wives of Casyapah, one of the nine Prajapatis or Patriarchs. By the stratagems of the latter, Vinita had become her slave, and was commanded to procure the Amritum for herself and race (the whole family of serpents). Vinita employed her son Ganidab to procure it, who took it by force from the keeping of Agni, the God of Fire, and delivered it to Cadru—indeed, however, recovered the Amritum, before the serpents could taste it, but a few drops flowed down the side of the Chalix and fell on some Dharb, ha grass that was placed under it: this the serpents eagerly licked up, and ever since their tongues have been doubled.

+ Ravanah, would perceive he was a Bramin by his sacrificial cord and other circumstances.

‡ Deva balam, Divine power; Arura balam, Demoniac Power; Vera balam, human power; and Juyana balam, the power of wisdom; they form a fine climax in the original, in which Jayana balam holds the principal place. The climax I have not been able to retain in the Translation.

|| Gand, havah.

Of glory deathless and immortal, sang,
Ah then attend!—Let not the sudden blast
Of passion, or the breath of base desire
The goodly fabric of an age o'erturn:
Nor honor's structure, rais'd with toil and care
In glorious pleasure's soft and idle hand,
To instant ruin and destruction hurl:
Fine is the veil that parts from lust impure
The noble holy feelings of the heart:
From those base passions that defile the breast,
The just affections that enlarge the soul,
And give his chief best energy to man,
Not with contention rude and brutal force,
Love, virtuous, heavenly, such as man may own,
Nor blush to cherish fervent in his breast,
Doth teach his chosen votary to woo,
But by the breath of eloquence to raise
And mild persuasive speech, within the bosom
Of the maid ador'd, a flame congenial,
Ardent and pure, as that his own avows,
Chaste, as the purest seraph's song, and mild,
As orisons of meek-eyed piety,
Silver and sweet the voice of love resounds:
Rough, hoarse and turbulent as the madden'd sea,
By tempests vex'd and force of adverse winds,
Insults the passive sands, and threat'ning roars
Tremendous dreadful o'er the fright'ned beach,
His bold demands Desire rudely urges,
From Heav'n the one proceeds, confess'd a God,
An emanation from the great Supreme,
Who rules the perfect whole, from blackest Hell
And Stygian* caves, fiend-like and foul: Desire,
With all the Demons in his train, ascends,
Love,† holy Love! the great primeval cause
Of all, celestial, universal pow'r!
'Twas he who first the jarring atoms charm'd
And sooth'd them into rest; He spoke, and lo!
The utmost regions of disorder'd Chaos
Re-echoed, and the soothing strain obeyed.
Discord and Horror listen'd to his voice:
The uproar ceased; Peace spread her dovelike wings;
And all the warring elements were joined,
In bands of unison and sweet concord.
His fragrant breath breath'd thro' the sterile waste
And every rock with animation teemed;
Luxuriant and green the sands burst forth
With herbage; and the barren waters swarmed
With living myriads and uncouth forms.
Between his palms he moulded this fair orb,
And gave to Nature all her beauty, all
Her varied graces, all her nameless charms:
Lovely from his Creative hand she rose
In smiles and virgin modesty adorned;
No low'ring frown deformed her placid brow,
But every feature beam'd with harmony,
And all her looks were looks of innocence:
Arrayed in native majesty she walked,
Nor needed ornamental help from art.
Long had she reign'd o'er our thrice happy world,
In this first state of Innocence and Joy,
And every age had been an age of truth,
But fell Desire, the foe profess'd of Love,
Of Order bland, of Peace, and Harmony,
The Virgin violated and defil'd,
Pain by instruction Ravanah to persuade.

* Narcah.

+ Abstract philosophical disquisitions do not assimilate with the spirit of English Poetry. I have, therefore, merely paraphrased Bodhayana in this place. He loses himself in those mazes of metaphysical minute wherein the Indians delight so much to wander—after explaining the difference between the Tri Gunah (three qualities) essentially the same as in the Bhagavat Gita, though circumstantially very different; he says—"Before the Spirit which primavally moved the waters, felt an inclination to exert his creative energies by calling the Universe into existence, he possessed only the Sakti Gunam (pure unimpassioned virtue); previously to the commencement of this inclination, the Rajah Gunam (Passion) acceded to the former, and the conjunction produced Sak, hyam (Love) the fervour of the Sak, hyam increased by degrees, until at length the sacred fire burned so strongly in the divine mind, that the smoke and fume arising therefrom produced the Tama Gunam (depravity—inclination to evil), and then the Universe was created. The Tama Gunam prevailing at the period of the first creation, all the beings produced were extremely wicked; hence the existence of the Demons (Asurah) and the origin of evil. But the violent lust of production, excited by the Tama Gunam, subsiding in the Divine mind, as the Sakti and Rajah Gunams gradually regained their influence, the Sak, hyam was restored to its full power, and all beings produced at the second period of creation were virtuous; hence the existence of the Gods (Surah) and the origin of good. All creatures continued virtuous until the influence of the Tama Gunam again prevailing, corrupted and reduced them to their present state."

(To be continued.)



DUTCHAYAUNAVEERABADRA
Moortee.

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CHAPTER XVI.

DUTCHAYAUNA VEERABADRA MOORTEE.

(Plate No. 61.)

In the early period of the world Siva the merciful preserver of his creatures conferred upon *Siroovethi* (commonly called Dutchayauna one of the nine Bramas,) the rank of a god that he might be worshipped in the three worlds, in recompense for his extraordinary devotion and piety toward Siva. Having received this boon, he in process of time became proud and self conceited of his power and divinity, resolved not to offer his benefactor Siva the sacrifice which ought to be performed to him, in a certain particular sacrifice which he was then preparing, and moreover scoffed and scorned and blasphemed Siva, as a divinity unfit and unworthy to receive a sacrifice or have homage paid him. Omniscient Siva felt enraged at this blasphemous conduct of *Dutchayauna*, and wiped away the perspiration from his forehead, which was occasioned by his wrath, and threw it on the ground, from which emanated *Veerabadra Moortee*, whom he ordered to destroy the *yauga* or sacrifice which *Dutchayauna* was preparing. In consequence of which Siva was designated *Dutchayauna* or *Veerabadra Moortee*.

Brama (says the pooranum) went to Siva, and after worshipping him in the manner prescribed by the Vedas, invited him to a *Cheltra yauga*, which he proposed to perform, but Siva excused himself, by telling him that he had no leisure to attend, but bade him receive *Nundi* (his door keeper) and offer unto him all the worship and offerings which were due to himself, on grounds of his being endued with a portion of his attributes.

Accompanied by all the devatahs (gods) he next went to *Tatchu** Brama his son, of whom he was very afraid (on account of his great powers) and invited him also to the *yauga*—"Father" said he, "invite every one with the exception of Siva, whom I consider too mean to be in my company." But Brama was vexed at his son's insolent expressions toward the great Siva, which he was utterly unable to check, and having made the necessary preparations for the *yauga*, he provided accommodations for the guests whom he expected on the occasion.

The pit where the sacrifice was to be performed was purified, and the offerings were made in it. After this all sorts of combustible matters consisting of sandal and other aromatic woods were thrown into it, and fire being set to them with a quantity of clarified butter it began to blaze, being then informed that *Nundicaswara* also had then arrived to witness the sacrifice—Brama approached him and very courteously received him, and having seated him on a conspicuous seat, which he thought most

suitable to his rank, worshipped and paid him all manner of respects.

At the extraordinary compliments paid to *Nundicaswara*, *Tatchu Brama* was much incensed and observed that, as he was his father, he forebore to punish him, but were it any other person, he would have inflicted the most severe punishment, for transgressing his orders, and afterwards turning to *Nundicaswara*, he broke out into most abusive language against his master and god Siva, saying that he was a person, who fought with devils, that he wore snakes and bones about his person as ornaments, that he bedaubed himself with ashes, in the burning places of corpses (burial grounds), that he was a most unclean person and a slovenly fellow, and therefore he was by no means a fit deity to be either worshipped or have offerings made to. This most abusive strain of language provoked *Nundicaswara* to such a degree, that unable to constrain his indignation he laid violent hands on *Tatchu Brama*, but being pacified by those persons present with him he spoke to him saying "Oh wretched and sinful creature, I would have plucked out your offensive tongue for insulting the Supreme Lord of the universe in the manner you have done, but I regret I could do nothing to you without the sanction of my Lord." *Tatchu Brama* still continued to insult Siva, when *Nundicaswara* pronounced a malediction against all the lesser gods present, that they should suffer intolerably all manner of indignities, and be inflicted with all the miseries and pains under the powerful and unconquerable *Soorapadma* (an Asoora or giant), because they had put up quietly with the abusive language made use of by *Tatchu Brama* against their Sovereign Lord, the Supreme and everlasting Siva. As for *Tatchu Brama*, continued he, his head would be severed from his body and thrown into a sacrifice which would be performed hereafter. In consequence of the tumult and disturbance which arose on this occasion, the sacrifice was interrupted and stopped and, all the guests dispersed.

Sometime after the above transaction, *Tatchu Brama* told his father, that he wished to perform a sacrifice in which he intended to make all the worships and offerings to *Vishnoo*, as the Supreme Lord of the universe, and entirely exclude Siva. But Brama dissuaded him from such an injudicious measure, but prevailed upon him to wait upon Siva and invite him to the intended Sacrifice. He accordingly went to *Kylasa*, attended by his retinue, but was repulsed from entering into Siva's sacred palace by *Nundicaswara* who was his bitter enemy. He consequently returned to his residence, and ordered *Myen* the divine architect to erect a magnificent city on the banks of the Ganges, and suitable buildings for the

* *Tatchu Brama*, is the father of *Tatchani* or *Parvatee* Siva's consort.

purpose of performing sacrifices—and other accommodations for the guests who may attend the sacrifice. It was finished accordingly, and then a grand preparation was going on for the sacrifice, to which Tatchu Brama was determined to have Vishnoo invested with the Supreme power of the universe, and exclude Siva in spite of all the salutary advices given him by his father and other eminent Reeshees. Narada, a divine Saint informed *Tatchani* Siva's consort, the daughter of Tatchu—of her father's intentions, at which she was much displeased, and immediately went to him, with the permission of Siva, in order to expostulate with him against his conduct, but notwithstanding all the reasonings she could command to dissuade him from his intention of excluding her husband, Siva, from his sacrifice and thereby insulting him; he was still inexorable and obstinately persisted in his own ideas; finding all arguments to fail, she wished no longer to be called the daughter of such an impious, arrogant and heretical person. And returning to her residence, she entreated her husband with tears in her eyes to cause her by his omnipotent power to be sprung from other parents, as she was firmly resolved upon being no longer called the daughter of Tatchu, and that when she is born of other parents, in due time, Siva may marry her.

As will be seen on reference to the 12th Chapter of this work, under Plate No. 45—wherein is described the incarnations and marriage of Siva and his consort, the former under the designation of *Caliyano Soondara Moortee* and the latter as the daughter of *Hemotgheri Rajah*, and that the re-marriage had been actually consummated.

In consequence of the ill feeling which always existed between Tatchu Brama and Siva, he continued to insult Siva using always very approbrious language, and was determined upon performing another grand Sacrifice in which he resolved to exclude him and all the offerings due to him—and offering the same to Narrain or Vishnoo instead of Siva. He then invited Vishnoo, Brama, the guardian deities of the angles of the world, the Devatas, Reeshees, and Mooniswaras to the splendid city above mentioned which was called Tachanipoory by the Architect. They accordingly assembled in the city, and began to offer sacrifices as prescribed by the Vedas to all the deities with the exception of Siva. On this occasion one Tasithi, an eminent Reeshee, addressed Tatchu, and said, that as he was now performing the sacrifice excluding and insulting Siva, it would not be completed, but the baneful consequences of the great omission would be felt in future, not only by Tatchu, but by all who attended the sacrifice, and reminded him of the malediction pronounced against him by Nundicaswara, saying, that by the almighty power of Siva, as well as by his glory, Tatchu's intended sacrifice could by no means be completed. In spite of all Tasithi's prophesying he determined

to have the sacrifice performed without Siva—who when informed of his insolent and arrogant behaviour in having insultingly excluded him—fulminated with indignation, wiped the perspiration off his sacred forehead, which was produced by his wrath, threw it on the ground, and Veerabadra Moortee emanated therefrom with a thousand heads and two thousand hands, a form terrible enough to strike his enemies with panic and consternation—"Oh Sovereign Lord of the universe" said he, "command me what I should do and I will forthwith accomplish it." Siva then directed him to go and destroy the sacrifice which Tatchu Brama was performing near the banks of the Ganges, in the city called Tachanipoory, and to slay without mercy such persons as were subservient to that blasphemous sacrifice, together with those who might be impudent enough to attack him. He accordingly proceeded thither, and attacked with impetuous rage—Yagadasy Roodra, Astavasoos, the nine Planets and the Devatas, the slaughter was so prodigious that the blood flowed like a river, Tatchu came and attacked Veerabadra and reviled him in the most abominable manner, Veerabadra severed his head from his body, threw it into the sacrificial pit and squeezed the moon with his feet. The Devatas terrified at the slaughter, implored Veerabadra to pacify his passion and spare their lives;—at the earnest prayers of these deluded beings, he forebore and stayed his hands from further destructions—and being then humbly besought on behalf of Tatchu Brama, he was pleased to place the head of a Ram upon his shoulder and restored him to life. He then in company with all the Devatas, returned to Kylasa in triumph amidst shouts of acclamation.

Siva was extremely delighted with his achievement, made him sit down on his seat, and praised him for having subdued the haughty and arrogant spirit of Tatchu Brama, and that of his adherents.

The story of Veerabadra Moortee is mentioned in detail in the Veyoo and Scanda Pooranums.

The Bramins who perform poojas to this deity are of the Lingaputty and Arratti orders they anoint the idol of Veerabadra with great veneration, and offer cucumbers, *vadapuroopoo* a kind of pulse, cocoanuts, plantains, betel, camphor, &c. as prescribed in the Agama Shastras.

KEERATHAKA MOORTEE.

(Plate No. 62.)

Plate No. 62 is the representation of Siva in the habit of a hunter. He appeared under this similitude to rescue and deliver Arjunah who was undergoing very severe religious mortification or penance, for the purpose of obtaining a certain arrow from Siva called *Pausoopadahustrum** with which he might be able to destroy Denyodi-

* In Chapter 13th of this work a nearly similar story will be found, of Arjunah having obtained a wonderful arrow through the means and solicitation of Krishna.

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KEERATHAKA
Moortee.

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nen who had dispossessed him and his brother of their kingdom. The history of the above is as follows.

In one of the remote epochs of the world called *Dwapary Yogam*, Arjunah a monarch of the race of the moon, and one of the most illustrious warriors of that age, exercised severe and rigid religious austerities to obtain an arrow called *Pausoopadahustrum* from Siva, who appeared before Arjunah, under the form of a hunter, and having destroyed Deriyodinen, granted Arjunah the boon for which he performed the penance, from which transaction Siva obtained the designation *Keerathaka Moortee*.

During the epoch of the world above stated, Vishnoo assumed a human form under the name of Kristna for the purpose of relieving the earth of its burden, a great dispute arose between Deriyodinen, his brothers, the sons of Terootharakchata and his brothers the sons of Pandavah.

As they were sons of their cousins german of their family they each had an equal right and title to the empire. Deriyodinen Toochathanan, Carnan, and Sagoony, persons famous for their flagrancy plotted a deep conspiracy in order to deprive Durmah Rajah and his brothers of the share of the empire, built a splendid edifice, under the pretext of entertaining the latter in it. They were accordingly invited and well entertained for a few days; when one day Deriyodinen proposed to Durmah Rajah to play a game or two of chess, in which, said he, he was skilled; and to which the latter consented, with the understanding that the winner of the game was to take possession and hold as his own undisputed right that portion of territory belonging to his antagonist. In the onset of the game after a few moves were made by each contending player the game seemed to be very scientifically played as neither had the advantage in it, Durma Rajah was most undoubtedly the better player of the two and conscious of it did not for a moment suppose he would be the loser but on the other hand was quite confident of success: Deriyodinen on the contrary was very keen though an inferior player, and by an imperceptible move (to Durmah Rajah who placed the fullest confidence in his brothers honesty) checkmated Durma Rajah and won his portion of inheritance; having now become sole undisputed master of the empire, he exiled poor Durmah Rajah into a forest, together with his brothers and their wife Doorabath, who was common to the five brothers. At their departure, therefore, Arjunah, Beema and Doorabath, whom cruel Deriyodinen stripped of her apparel in the presence of a great number of persons, avowed solemnly, that they would use every expediency to destroy the cruel tyrant for the fraud and deception which he practised upon them. They then were forced to retire into a forest, in which they wandered about leading a very precarious life and suffering all the privation and miseries in life. Even in this forlorn state, Deriyodinen several times attempted against their lives,

out of which they narrowly escaped. At last Arjunah quite exasperated against the tyrant, having obtained the consent of his brothers to perform religious austerities for the purpose of obtaining the arrow above alluded to travelled to the verge of Kylasa by virtue of certain mysterious prayers, which he repeated, by the power of which the lesser gods convey themselves from one place to another on the wings of the air, at this place he kindled five piles of fire, in the midst of which he placed perpendicularly a long piece of timber, on the top of it he fixed a needle and standing tip toe on the sharp point of it began to perform a very severe and rigid mortification, and with the utmost purity of mind he unceasingly repeated *Panchatchera mundrum* (which is a most sacred and mysterious prayer) and restrained his breath, and put himself in a state of absorption. In the mean time Deriyodinen being informed of the design of Arjunah, and bent upon interrupting him from effecting his purpose, and to destroy him, chose a certain Asoora or giant, whom he instructed what to do, he therefore set and came near the place where Arjunah was performing his austerities, and then assumed the shape of a tremendous wild boar, with an intention to throw down the timber on the top of which Arjunah stood, and to tear him into pieces with his tusks. But Siva being aware of the malevolent design of the boar, and in order to protect Arjunah who was one of his most pious followers, assumed the shape of *Keerathaka* or a hunter, and instantly approached the spot, just about the time the boar was attempting to put his evil design into execution. Siva discharged an arrow against the boar and immediately after, Arjunah did likewise, with which it met its death.

After the above transaction, Siva in order to put the temper and spirit of Arjunah to a test,—accosted him in an insulting tone, which provoked him to such a degree as to be induced to challenge Siva, as he took him to be a mere hunter, and not knowing that it was Siva himself, a smart scuffling ensued, in which Arjunah had the misfortune to strike Siva on his forehead, and was grappling for some time, when Siva took and flung him in the air to the height of several miles, and knowing that his head would be shattered, should he fall to the ground, he was graciously pleased to hold him up in his hand in his descent, and discovered himself in his real figure, when Arjunah trembling every limb through fear, prostrated himself at his feet, and entreated him most earnestly, to pardon him for having laid his profane hands on his sacred person. Siva delighted with his humble prayers, granted all his requests, and blessed him, and said that all his undertakings would be crowned with success.

It would not here be out of place to insert the following translation of the *Bhishma Parvam* or, sixth book of *Mahabharat*; containing the wisdom of Sanjayah, the

Bhagavat Gita or appearance of god ; and the first day's Battle with the Acts of Bhishma.

Reverence* to Veda Vyasa, the son of the grandson of Varishtah, the grandson of Sactih, the son of Parasarah, and the father of Sucak ! Thus Vaisampayanah having paid obeisance to Vyasa, in this manner, as Sutah had related it to the Samriah and the great Rushes, spoke to the Great King Janamijayah ; hear, O Janamijayah ! while the Pandava and Cauraiyah were gathering together the earth, and in arms opposing each other, Dhritarashtra spoke with Sanjaya : O Sanjaya, said he, they are prepared to battle disregarding the advice which your Great King,† Crushna gave ; will this soon end ? will he be able to overcome by himself the Pandava whom Crushna assists?‡

While he thus spoke Veda Vyasa came, and due reverence being given to him, and he being seated on a Golden Throne, the King joining together his hands, requested information respecting the War between his relations, when thus Veda Vyasa answered—"Because the time of destruction approaches to your people, they have made war—do not be grieved on this account ; if you would see the war, I will give you the holy eye taken from the hand of Iswarah." When he had thus said, Dhritarashtra replied "O God, the war which these kinsfolks gathered together make, I do not desire to see, because I count it a great sin ; but I request I may hear the circumstances of the war." When he asked this favor, Vyasa answered—"thou Sanjaya, daily beholding the battle, shall relate the affairs of it to the King. To thee a far seeing eye and to hear things spoken afar off I have prayed to have the power of granting. I have favored thee with a knowledge of their discourse ; their hearts ; their secrets ; what they speak of among themselves ; the affairs carrying on by either party night and day, and likewise their numbers. I have endowed thee with such virtue that, though thou remainest in the midst of the combat, the weapons shall not light on thee. By these endowments thou mayest hear the conversation of the Devas assembled in the air to behold the battle : afterwards thou wilt give an account of the battle to the King." Thus said Veda Vyasa, and disappeared from their sight.

Then Dhritarashtra said, "O Sanjaya, why were ever sensible and relative Kings destroyed by war ? Inform me of the origin, the changes, and quality of things in this world." Sanjaya answered, "who am I, to relate to thee, the wonders of this earth. Nevertheless as it is known to me, will I say, attend—Kings have always flourished in this world, therefore the world is great.

The five principal properties of the Elements which constitute the Universe are Sound, Tangibility, Form, Taste, and Smell, and the five Elements they qualify, are the Earth, Water, Fire, Air and Æther. To the Æther belongs only the property of Sound. To the Wind or Air, Sound and Tangibility. To the Fire, Sound, Tangibility and Form. To the Water, Sound, Tangibility, Form, and Taste. To the Earth all the five, but more especially Smell.

In the midst of the Earth is the Great Meru, which is ten thousand Yojanam in length and breadth, and eighty-four thousand in height, and southward from the Great Meru is the Jambu Tree, whose fruit is as large as an Elephant, and having when ripe fallen from the tree, its juice runs as a river, under the name of Jambu Nadi, Gold is called Jambuanr dum. Those who have drunk of this juice never know old age or sickness. From this river the central region of the world is called Jambudevnam, and the Salt Sea surrounds this region as a ditch surrounds a Fort.

Round the Great Meru are the following six mountains—Hemacutah, Neshatah, Hemavan, Swetah, Sungavan, Nelalrih. Meru is the King

* The series of Narrators of the Bharadam and other Indian works regularly communicating with each other as the Jars in an Electric Battery, is here observable—to convey an intelligible idea of it one must have recourse to something similar to Algebraic signs—At these the positive sign—be narration, and the negative sign—Attention, and the scheme of narration in the present book will be as follows : Sanjaya—Dhritarashtra—Vyasa—Vaisampayanah—Samcas, Rushis and Sitah—Janamijayah—Reader.

† Crushna endeavored to accommodate matters, and the Pandus were willing to come to terms ; as were, also, the Elders of the Curus, but Duryodhan and his immediate relations, refused to submit to any decision but that of arms.

‡ The Mahabharadam, which signifies the most heavy, is so called, as declined in the Adi Purvam or first book, from Brahma having weighed it against the eighteen Puranas, and it the heavier.

§ Dhritarashtra, the father of Duryodhanah, was blind.

|| Sanjaya was one of the Disciples of Vyasa.

of these mountains, and round the foot of it dwell the Muniah* Kenarah ; Kempurushah, Gandarvah ; Sid, hah, Vidyad, harah, Garudah, Ponagah, and also, the eight keepers of the World. Higher up the Hill than these dwell Bramha, Devandra, and others ; still higher again, Vishnu and his followers. And on the brow with the Goddess Gouri in the Carnicara Vanam is Parameswarah† enthroned. There are besides in this region nine Empires (Varsham situated as follows. The names of four of these Empires differing much in different Authors, I shall omit them ; the five remaining are‡:—the Empire Bharatam which lies on this side the mountain Hemavan, on the other side of the mountain Hemacutah shines the Empire Urih, the Empire of Ketamalam is to the west of Meru, beyond the Nila (black) mountains lie the Swetah (white) mountains, and beyond those the mountain Hemavan ; at the foot of this mountain extends the empire Airavatam, which on the opposite side is bounded by the Srings mountains. Between the countries lying North and South from Meru is the Empire Ilavrutam ; these are the five most considerable Empires. In the Empire§ Airavatam beyond which is the mountain Shringam, the Sun never appears, and the inhabitants are miserable : they have no light but from the Moon and Stars, and the Demons abound there ; they shine like the lotos ; their colour is that of the lotos ; the form of their

—ἔτετα δὲ Κιμμήριον

—διὰ τε μόνον

"Αιγης ἄμμοροι εἰσι πυρρῶρον ἡλίου.

THE SANSKRIT IS

Varsham Airavatam nama—tasmañ Sengavata param
Na tatra Surya ślopete—nacha jvanti Mānuh.

In the Empire named Airavatam, beyond which is the mountain Shringam, The sun never is, and men live not there.

Add the Epitaph "very beamed" to the sun and the last line will be as perfect a translation of the Greek as of the Sanskrit.

—Na jivante manavah, is a curious example of dialectic variation ; Na (non—No) is English and Latin mānuh man, of which Manuṣi is the plural, English only, and jvante (jvanti) Latin.

countenances is the form of the lotos, and their smell is the smell of the lotos flower : their scent is never disagreeable, but always pleasing ; they never feed, and have complete command over all their senses ; they originally descended from Heaven, and are without sin ; the term fixed for their life, O Lord of Men, is thirty thousand years. O Chief of the race of Bharatah ! This Earth, the footstool of God, is very sinful, but they who are charitable and constant in the performance of their respective duties shall obtain felicity. In this world also, there are riches, vessels of gold, carriages, many holy rivers as the Gunga, the Yamuna, and the Saraswati, and many pagodas besides this : there are in this world seven sorts of mountains, and this world produces also the nine species of precious stones, namely, the ruby, the diamond, the greater cat's eye, the smaller cat's eye, the topaze, the emerald, the sapphire, the pearl and the coral, and mines of different metals in mountainous situations, gold, silver, copper, iron, and lead. In the four quarters of the world, Angah, Lingah, Vangah, Sind, hah, are many kingdoms, as Babaram, Carnatacam, Keratam, Matsyam, Paljalum Pandyam, &c. &c. Holy Countries, as Cauchi, Casi, &c. &c. Eighteen Castes, in which there are beautiful women, as Bramanah, Chhatryar, Vaisya, Sudra, &c. &c., for the sake of these things, Kings make war, forgetting the ties of kindred, and the Conquerer amongst them governs the Earth.‡

Round the Jambu darpam is the salt sea, beyond that Peppala darpam, round that the sea of liquid sugar, beyond that the Cusa darpam, round that the sea of wine, beyond that the Cronchy darpam, round that the sea of ghee, beyond that Sak, ha darpam, round that the fire sea, beyond that Salmah darpam, round that the sea of milk, beyond that Suria darpam, here are the seats of Vishnu, the preserver of all the worlds, round that the fresh water sea, beyond this the Anantavanam, where dwells Iswarah with Gouri invisible. Thus seven regions and seven seas perfect the system of the universe.§ Kings shall never cease to delight in this world ; thus said Sanjaya, and finished.

* These are the different Tribes of the Gods.

† The Lord of Heaven: the same as Sivah—Gami is one of the names of his consort, the Goddess Ravani.

‡ The names of the four Empires not noticed here are Kanpurushah, Heranyah, Budraswah, and Curuh.

§ I have omitted the descriptions which follow the other Empires except Airavatam ; I have particularized with respect to this Empire because the description of it so infinitely agrees with what the Greeks have said of the Cimmerians : I shall contrast two lines of the original Sanscrit, with two from the Argonauts of Orpheus. The Greek is—

Dhritarashtra having heard and applauded this speech—do thou, said he, go now to the Camp and soon as possible return. Accordingly he went and was there ten days during the battle made by B,ishma. In the night of the tenth he came into the presence of Dhritarashtra, and falling at his feet wept. The King alarmed, demanded what was the news in the Camp? He, rising and sitting down, answered—thy father B,ishma fell in the battle. On hearing these words, Dhritarashtra fell down in a swoon, as a flying mountain falls on the ground, whose wings are cut by the diamond weapon of Devendra; recovering he now rolls himself in the dust, now remembering B,ishma, he calls, him with a loud voice and weeps—and now again comforting himself, he addresses Sanjaya—O Sanjaya, said he, is it true that B,ishma is dead! dost thou speak with recollection and truth? My father was brave, courageous, bold, and valiant: by whose hand did he die? did not our people assist him? relate to me the circumstances of the war between these two parties for these ten days. Sanjaya, by the endowment of Vyasah, began to say—

Hear, O King! having taken my leave and departed from thy presence, when I came that same night to the Camp, thy Son was upon his throne. Having prostrated myself, I stood on one side—then thy Son, looking on the surrounding Kings—our Father B,ishma, said he, has firmly resolved by himself, to destroy the whole of the Pandava—be only careful and prevent Sikhandi from fighting against him, and leave the rest of the battle to B,ishma, if so we cannot preserve him, then shall the Lion fall by the prowess of the Sheep. In the safety of B,ishma consists our future prosperity. Having spoken, he dismissed the several Kings to their homes and retired to his closet. On the morning of the following day B,ishma having performed his morning devotions, and having adorned himself with a Necklace of Pearl, the Breast Jewel, the shoulder Bracelet, the Crown and other precious ornaments, clothed himself in silk of the finest texture, and being armed with every weapon allowed by the Shastram, ascended his chariot, over which was raised his banner, and on the sides of which were borne his Ensigns, and his colours. Then the Eight corners of the World seemed about to crack by the thunder of thousands of Cavalry, of Elephants, of Cars, of the chariots of the commanders and of the continually resounding kettle drums; while the bards praised B,ishma in a thousand songs. Him eleven Achihini of Troops followed with acclamations in which joined Dronah Crupah and the Heroes of the whole army, and which were re-echoed by Duryodanah, his brothers, and all his Generals, such acclamations the Gods themselves never received. Borne thus in triumph, he arrived at the field of battle, and, looking round the army, O kings, said he, the slaughter of this day will be great, much better will it be to die fighting on this plain than dastardly at home—your reward hereafter will be greater than for a thousand Aswamadams, fight ye then without fear. Have not you seen that the Carnah, who till this time was on our side is now as a stranger? now each distribute your forces in the left and right wings. Agreeably to his orders, the chiefs retired to their posts, B,ishma then thus addressed the King. Did I not tell you I would slay a thousand crowned charioteers in a day? Now then shalt thou behold the fulfilment of my promise. Afterwards B,ishma and Dronah fixed the stations of the several bodies of Troops and drew up the whole in a line facing the west. B,ishma placed himself at their head and appeared like the newly risen sun, * on his right and on his left hand were Crupah, Aswadharma, Crutavarma, Solyah, Bamhlicah and Bhuresravah; in the midst the King and his brothers, before whom were three Kings with the Body Guard; in their proper places were the regular battalions, the Archers and their several commanders. Thus B,ishma placed the battle in array, in the order called † Macara Veguham, even the Devas seeing this formidable appearance were terrified.

Before this, D,harma Rajah with war-like music, with the sound of the kettle drum, with his heroes; with seven Achihini of troops, came aloft in his chariot with his brothers, all of excellent beauty, beneath their respective banners and with the Dropadah Veratah, and his other kinsmen, all commanding armies of chosen warriors, and led his battle over the plain, like the eastern Ocean rolling against the western. D,harma Rajah having had good omens, and foreseeing the success of his arms, rejoiced, and thus addressed his commanders round him.—Brave friends, this battle either brings us to the feet of Devendra or

places us on his throne. Be not dismayed at the superior forces of our enemy; for with us is the all-sufficient Crushnah—fight, therefore, as men resolved to conquer—fight with assurance of success: this they promised and retired to their several stations.—After their departure, D,harma Rajah, turned to Arjunah and said, seest thou not, O brother, how B,ishma has drawn out his army in the order of Macara Veguham; much, alas, I fear, our powers are not sufficient to conquer him. To him Arjunah, boastingly—what, my brother! what is all this mighty host! What is the B,ishma himself opposed to the dreadful fury of fire opposed to the destructive power of these Rockets, * struck by these he will fall lifeless on the plain, soon shalt thou witness his destruction. Thus he said, encouraging him, and commanded Drushtadyunnah to form the forces for battle. The hero obeyed, and drew them up in the order of Vajra† Veguham. Then the mighty Arjunah appointed his commanders to their several stations, in the front he placed the sons of Dropada, his brother Naculah, Sahadevah, and his son the brave Abimanyuh, on his right hand Bhimah, and to the South‡ and North the chiefs Chakatanah and the Matsya, and the Pungala Rajas, while in the most advantageous place he stationed the Elephants, far resounding with the noise of bells. Thus whilst prepared, the hero waited for the foe, he heard with joy the pleasing omens of future success in the acclamations of thousands whom his bounty had clothed, fed, and enriched. Sekhindi stood opposed to B,ishma, and the mighty Vajra Veguham to the battle of the enemy like a rock against the waves of the great Sea. Even Adishesah could scarcely bear the weight of these contending armies, in either of which there were no children or old men, but all were valiant and able soldiers.

Thus said Sanjaya and paused. Dhritarashtra being alarmed and surprised, desired him to proceed. Sanjaya continued—hear, O King! the chariot of the world preserving Crushnah and Arjunah, celestially shining and adorned by their golden banner, appeared in the eyes of our people like the brilliant fire-fly, and by the sound of the chank blown by Crushnah, the army of the Pandava hearing it were greatly rejoiced and confirmed, the army of the Caurava terrified and dismayed; then on the army of the Curas there rained a shower of blood, a whirlwind arising blew against them, the stars fell fiery from their orbits, and many other adverse omens appeared. The Curu B,ishma, Ashwadamah and Crupah beholding these things foresaw too surely that success was not for them. When thy sons saw these bad omens altho' they feared, they sounded their chanks, as if they feared not, and commanded the five tunes of War to be played, and now as the Curu B,ishma and Crupah led their armies on to battle, they wished success to the Pandava. When the two armies first arose to battle they made an agreement that when speaking, one should not speak ill of another; when falling in combat, when laying down their arms, when they who fled, loosed their hair, they who feared, they who fainted, they who were unarmed, they who demanded quarter, they who took refuge on a white ants hill, they who bit the grass, they who ascended a tree; all these though they met as enemies, they had made a compact not to slay.

While these two valiant armies were thus spread abroad like an extended wilderness, the D,harma Rajah himself taking off the shoes he wore and placing his arms in his chariot, descended to the Earth, and saluting B,ishma with joined hands advanced towards the army of the Curus. Seeing this, his brothers Crushnah, Satyaki the Pungala Raja and his other kinsfolks, all descending from their chariots, followed him, and said—we being all here, why dost thou go alone? Why leavest thou thy army drawn up in array, like a negligent man for the enemy to deride us? Then Crushnah; knowing his heart, smiling said, why do ye fear?—D,harma Rajah goes to salute B,ishma and the others, and to ask permission to begin the battle. They were satisfied, and looked on. Crushnah, Arjunah and his brothers followed after, and paying their respects to B,ishma, Oh grandfather, said they, after having thus suffered trouble in the wood shall we die, or shall we obtain the Kingdom, if we stand forth to battle? It is fourteen years since we last saw thee, to hear thee speak and to see thy face has been our greatest wish—for this are we come, advise us what to do. B,ishma being unwilling to answer was silent. Then D,harma Rajah said, this is no time to be silent, I have come to obtain permission to enter into battle against thee—bless me that I may succeed, and permit me to depart—B,ishma said, O D,harma Ra-

* Fire Rockets, perhaps Fire arms.

† The lightning array; formed perhaps in this manner, like the forked lightning. This is conjectured as Veguham signifies also, a Diamond.

‡ The army of the Pandava must have fronted the East, as that of the Caurava faced the West.

* "Newly Risen" because he stood in the East, the Army pointing the West.

† Macara is the Swordfish, in which form the Army was drawn up: thus in former days. We admitted Fetes du Fore and other fantastic figures into our Tactics.

jah! If thou hadst not come now, I should have cursed thee into ashes, thou hast done a good deed in coming: after thou hast gained the Victory over thy enemies, preserve our family. May whatever thou desirest succeed without imperfection; ask what other gift thou yet wantest, and that I can bestow upon thee. Dharma Rajah said—thou, being friendly to the Cauravah, altho' thou makest war with us, still continue to think well of us, and tell me by what means thou thyself mayest be conquered. Bhisma smiling, embraced him, wished him prosperity, and said, while my weapon is in my hand it is not possible even for the Devas to overcome me, but when that is gone, I may be slain. But this is not the time for these things; at some future time I will tell thee more: depart in peace. The King acknowledged his kindness, and making obeisance, departed, and going towards Dronacharyah, Crupah, and Satyah, having reverentially paid his respects, said to them, I am come to obtain permission likewise of you; having received their blessing, he turned to Dronacharyah, and spoke to him as he had done to Bhisma; he answered—I would not lose by bow and arrows, for, if I were to lose them, I might be overcome; thus said Crupah, I have eternal life and am deathless, having overcome thy enemies, when thou governest the Kingdom I will be with thee: thus Satyah, when I drive the Chariot of Carnah*; I will confound his heart that thou mayest overcome him. The King having heard these several speeches, rejoiced and returned to his army.

Meanwhile Crushna, as if he had only come to view the scene of battle, going to Carnah said, is it not true that thou wilt not fight against the Pandavah until Bhisma falls? till then wilt thou not come to assist Pandavah and fight against the Cauravah? Carnah smiling, shall I give my life, which is given to the King of the Curus, to any other person? I will not fight contrary to my promise, nor will I forsake the King. Crushna said, it is well, and returned to the army of the Pandavah.

Then the Dharma Rajah standing in the midst, between the two armies, and looking towards the army of the Cauravah, said—whoever among you in this army thinks to preserve his life, even now with us may he be safe. This is the time for every man to preserve himself—I will look upon those who shall join me as my own. Then thy son, named Yuyutshuh led his forces to the army of Pandavah, and while the Cauravah insulted him paid obeisance to the Dharma Rajah. The King rejoiced, made him many presents, seated him in his chariot, clothed him in a suit of armour, and exultingly sounded his chank. Then Dharma Rajah and his brothers, having every one of the them ascended their chariots, stood prepared for the combat.

† The Curu Rajah going to Dronacharyah and shewing him the forces of the Pandavah said—the Vajra Veghuam formed by thy Disciple Drushtadyumnah and supported by Bhimah Satyaki, Veratah, Drupadah and other valiant persons is very strong; with us is thyself, Crupacharyah, Aswadphmah, Satyah and other heroes: ye all should assist Bhisma, he said—and the Curus promised to obey his commands.

Bhisma sounded his Chank and every one of the whole army of the Cauravah sounded their Chanks, the sound of the kettle drum, of the hautboy, of the fife, of the tabor, of the drum, the five species of martial music; the sound of the death trumpets whose tone is the voice of a Demon, and the sound of the wheels of the chariots, and the quivering noise of the flags over them, the clashing of weapons, the twanging of bows, the horse encouraging exclamations of the charioteers, the sharp tones of the continually vibrating bells in the ears of the beautiful elephants, the loud cries of their drivers, the noise of the galloping of horses and of the arms of their riders, the cries and clashing of the weapons of the infantry, the flapping of the banners which were hoisted over the chariots, this confused intermixture of various sounds produced but one tremendous clangour as a thousand different coloured threads are woven into one piece of cloth. When the two armies opposed each other, the red dust and black arising darkened the air, and filled all the world, the region of Brahma cracked, the stars fell, the moon and the sun were shaken from their orbits, the eight corners of the world burst asunder, Adishesah who supports the earth tottered, the seven regions of the universe trembled.

As the two armies, thus angrily beholding each other, advanced, Arjunah, driving his chariot into the midst, and beholding either army, addressed the transfigured Crushnah, renowned for art and policy,

* Carnah is the elder brother of the Panders: the reason why he is on the side of the Curus is told in a former part of the Poem.

† Here brings Wilkins' translation with the speech of Duryodhana to Dronacharyah he then unaccountably omits one of the finest descriptions ever worked up by Poet (that of the aggregation of sounds prior to the battle) and inserts the names of the several chanks blown by Crushna, &c. which I have left out.

O Crushnah, after having slain my grandfather, father uncle, brethren and kinsfolks, my elders, preceptors and friends, I could not eat rice soaked in their blood. Although Duryodanah be a sinful man, should we slay all our kindred? I am not capable of so wicked an action. Behold my body trembles, my bow will not remain in my hand, my bowels yearn, my legs cannot support me, and there is no moisture in my mouth. Having thus spoken from extreme sorrow, his countenance changed, and throwing away his bow and looking with compassion on the two armies, he exclaimed. We do not want the kingdom! to beg alms would be more pleasant to us! I will not commit so great a sin! and sinking into his chariot exhausted by affliction, exclaimed, Oh Crushnah!—the holy king Crushnah, looking on him and smiling, said, how has this devil possessed thee? wise men do not talk thus: arise—he paused and continued.

* The soul is immortal, the body is mortal, what is man? and what are his kinsfolks? as leaving off old garments we clothe ourselves in new, so the body corrupting the soul does not die. The soul does not expire and is not born. The soul is not able to be wounded or divided by weapons—knowing this to be so, why dost thou grieve? he who says I have killed another, and they who say, another has destroyed us, are not wise; I am he who destroys men—I, under the shape of man entering into his body, am indeed the secret cause of the actions of men. I am the motive of pain, pleasure, and inclination. He, who forsaking this inclination, dissolves with pity for his relations are abused. Canst thou who art a king, stand by without fighting. War is the principal duty of a king. If thou determinest not to fight, but thinkest compassionately and charitably, thou art but partly wise—thus he, and afterward Arjunah discoursed in many words, and Crushnah having answered all his questions, shewed him the form of Viswam† and gave him a holy eye—Arjunah seeing the form of Viswam with innumerable large teeth, innumerable bows and arrows, innumerable hands, and innumerable faces; the glorious flowers of his tears flowed down his eyes like a river, and many times reverently prostrating himself he said, O God of Gods, O favorer of thy votaries! O celestial spirit! O thou who art in the hearts of all! O preserver of the universe! O Lord of faith! O God!

(To be continued.)

USWAROODAH MOORTEE.

(Plate No. 63.)

In ancient times Maunikavaskar an eminent devotee of the Siva sect, and an inhabitant of Teroovanthoor Madura, transformed a hundred thousand jackals into as many horses for Pandavah one of the ancient monarchs of Madura. At the head of these horses, as Siva rode on one of five different colours, he received the appellation of *Uswaroodah Moortee*.

Maunikavasakar a bramin by birth, of the sect of Smartah, learned in his early age the four Vedas, six sciences and eighteen Pooranums, and was well skilled in philosophy, logic, metaphysics, and politics. By means therefore of his excellent acquirements he was promoted to the office of a Prime Minister. He devoted the whole of his time in regulating the government, and inspiring the people of his country with love for religion and reverence for God, as well as loyalty to the reigning monarch. Under his administration the people enjoyed such a degree of felicity, that the kingdom of Madura was once reckoned the seat of happiness, learning and sciences. The Tamil language was brought to a great degree of perfection in his time. He is said to

* Here properly begins the Geta.
† The Universe.

Nº 63.



USWAROODAH
Moortee.

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Nº 64.



GAJAUNTHAKA
Moortee.

Published by E. A. Rodrigues. Oriental Lith. Press.

have been unrivalled in his abilities, with regard to temporal and spiritual affairs. His leisure time was devoted to the worship of Siva, and the researches into the mysterious part of the religion of the Siva sect. He endowed the temples with riches and instituted sacred offices and feasts. But feeling his enquiry into the mysteries of religion meeting with no adequate success, he was in search of able priests who could inform him particularly upon religious tenets. He therefore became careless of all sublunary matters, and disgusted with the pleasures his power and high office afforded, as he wholly devoted his mind to the contemplation of the Supreme being. While he was in this state of mind, Pandavah the king was in want of horses of superior breed, from several islands, and therefore consulted upon the subject with Maunikavasakar, as to whom he could appoint to procure them. "Maharaj" said he, "if you would be pleased to intrust me with the commission for supplying you with the horses, I would exert myself to execute your commission to your satisfaction." To this proposal the monarch consented, and placed at his disposal an immense sum of money. Maunikavasakar proceeded to Terooperamtooray, a seaport town, where he was awaiting the arrival of ships from different islands when hearing the noise of the seashells, blown by persons from the adjacent wood, (as the town was situated in the midst of woods) sent persons to see who they were that were blowing the canches, and what they were doing. They returned and told him that in the midst of a number of Pandarams (religious mendicants) a most venerable man was teaching them in the Siva religion. This assembly of persons were no other than the gods themselves, at the head of whom was Siva himself; they had assumed human forms and descended into the world, for the purpose of teaching the most mysterious parts of the Siva religion, and in order to point out the shortest way to heaven to his votaries. Mannikavasakar immediately proceeded thither with his retinue, and having paid his reverence to him whom he thought was the priest, he asked him what he was teaching his disciples, and being informed that he was instructing them in the true principles of religion, he begged him to admit him as one of his disciples. The priest replied that he would do so provided he would renounce the love of his body and of his riches. Maunikasavakar agreed to this, and assured the priest that he was ready to do every thing, he might command him provided he could shew him the way of salvation. The priest then directed him to build him a temple, with the money which he had with him for the purchase of the horses. He accordingly erected a temple, which he consecrated to the priest. He endowed the temple for the support and continuance of it, with a considerable sum of money, and instituted sacred offices, as well as feasts. Thus he continued to attend to the spiritual instructions of the priest, and to worship

him, thereby neglecting the business for which he was sent. Pandavah the king being informed of what he had done with the money he had entrusted him with, for the purchase of horses, wrote him a letter reprehending his conduct, and commanding him to return forthwith with the horses. Maunikasavakar, being afraid of the consequences which might arise, from delaying to obey the royal mandate, shewed the letter to the priest and asked his advice. "Maunikasavakar" said the priest, "Do not be afraid of any thing the god whom you worship, with purity of mind will protect you and make your piety exemplary, and do every thing for you—for he is well pleased with your sincere devotion." The priest having thus consoled him, desired him to return directly to his master, promising that he would cause a hundred thousand horses to be brought to him on a stated day of the month which he fixed, of which Maunikasavakar informed Pandavah when he returned to Madura. Pandavah was anxiously expecting the horses, the day fixed for the arrival of them being come;—Pandavah and his minister went out to see, and they were exceedingly amazed at the prodigious number of horses coming towards them. The person who rode at the head of these animals particularly attracted their attention, whom they saluted and offered jewels and shawls of the highest value, as presents, which he received on his whip, without alighting, and put them on the neck of his horse, at which Pandavah was offended—for the manner in which he received his presents, and thought he despised his presents. His minister however pacified his anger, observing, that he did so in conformity to the custom of his own country. The king was highly pleased with the horses, because of their rare and superior quality, and ordered the new horses to be picquetted with the old ones in the stables. The new horses, which were mere jackals, and transformed into horses by Siva, assumed their real shape, in the night, and destroyed all the old horses of Pandavah.

The above story is considered by the Hindoos to be one of the sixty four sports of Siva, which is annually commemorated in the temple of Madura. Plate No. 63 is the Hindoo representation of Siva riding upon the five coloured horse—alluded to in the above story.

GAJANTHAKA MOORTEE.

(Plate No. 64)

The story in reference to the above plate is written in the Bramanda Pooranam, and in the dialogue which took place between Naurada and Brama.

It appears that in the early period of the world, the gods, Bramins, devotees, and Reeshees, and many others were constantly annoyed and severely oppressed by an Asoora or giant, named Gajamooga, whom Siva conquer-

ed and slew and thereby received the appellation, of *Gajanthaka Moortee*, which figure is worshipped and revered. The story of the *Gajanthaka Asoora* is as follows.

A woman named *Sandiliavathy* attended on *Casia Brama* in the capacity of a servant-maid for a considerable time, and served him with such fidelity and zeal, that he was pleased with her services, and by way of rewarding her, *Casia Brama*, bade her ask what she most desired, and promised that it would be granted. She respectfully requested him to gratify her carnal passion, as she had become enamoured of him; and under such a union to bless her with a son endowed with the powers of being redoubtable and invincible—he accordingly yielded to her request. The woman was in due time delivered of a gigantic monster bearing the face of an elephant, whence he was called *Gajamooga Asooran*. When he attained the age capable of receiving instructions, she took him to *Casia-Brama*, and requested him to give her son such an education as might raise him above other creatures, in compliance therefore to her request, he instructed the lad in the *Vedas*, as well as all the arts and sciences—when he became quite proficient in these, he taught him the method of performing religious austerities, which he directed him to exercise at the foot of *Kylasa* with the greatest zeal and piety, praying that *Brama* might grant him his wishes. The lad accordingly proceeded thither and chose a proper place, where he kindled five different piles of fire, in the midst of which he continued to exercise the religious austerities for a thousand years. The ardour of his mortification blazing like fire towards the heaven, began to burn the *Devatas* who not being able to endure it requested *Indra* the king of the lesser gods to allay the ardour of the mortification which *Gajamooga Asooren* the son of *Sandiliavathy* alias *Asconooghy* was performing for the purpose of obtaining a boon. Upon this, *Indra* attended by the *devatas* went to *Brama*, and implored him to protect them from the world-burning mortification of *Gajamooga Asooren*; at this entreaty of *devatas*, *Brama* mounting on his swan, repaired to the place where he was performing the religious austerities, and found *Gajamooga Asooren* reduced to a mere skeleton, he sprinkled a few drops of water from his shell, upon the body of *Gajamooga Asooren*, which was then restored to its former state: he then directed him to ask whatever he desired, *Gajamooga Asooren* with much reverence solicited *Brama*, that he may be endowed with such valour and bravery, that there should not be found his equal, and further that that he should be gifted with such power as to be enabled easily to subjugate both the *devatas* and mankind, and also that he may be gifted with the boon of never being killed prematurely by any person or by means of any weapon whatever. He accordingly granted him whatever he desired, but told him, at the same time that the boons he had granted him, bore an exception, as they will not affect the Supreme *Siva*. *Gajamooga* returned to his mother,

and informed her of his extraordinary success—she being quite gratified, directed him to select a proper spot of ground in order to raise a strong and impregnable fort, thereon, and rule over his subjects with equity and justice she advised him to spare nothing for the well-being and benefit of the giant tribe, and to counterpoise the *devatas* their natural foes. Having obtained leave from his mother, he went and chose a place on the northern side of *Vindia*, a famous mountain, on which he erected a fort and a town, a thousand miles in circumference, dug ditches, round the fortification, formed high roads, built stables for horses and elephants, and barracks for his forces. Having thus fitted up his fort and town, he began his tyrannical reign by oppressing and annoying the *Devatas*, saints and *bramins*, by interrupting the sacrifices which were offered to the gods and compelling all his subjects to pay him divine honors. This was a hardship so intolerably oppressive, that they applied to *Vishnoo* the sovereign lord of *Vicoonta*, requesting him to deliver them from the tyranny of *Gajamooga Asooren*; who not satisfied with dislodging them of their possession, reduced them to perfect slavery and inflicted horrible punishments whenever they could not supply him with flesh and liquors. At this lamentable representation, *Vishnoo* having become very pitiful, advised the *Devatas* to collect themselves into a large body and proceed against *Gajamooga Asooren*, in order to provoke him to fight, and should he come to attack them, to retreat on *Kylasa* in order to draw him to the residence of *Siva*, and should he approach the mountain and press them hard, to take refuge on it. They accordingly provoked him to fight, and, when attacked, fled designedly to *Kylasa*, where they took refuge, and prayed *Siva* to rescue them from the giant,—*Siva* being enraged at the outrages committed against the gods, and arming himself, attacked the giant furiously and stabbed him with his trident. No sooner had he pierced him, than he appeared under the shape of a *Devata* and solemnly worshipped the deity, with contrition of heart, and prayed to remit his sins—then *Siva* being moved with mercy and compassion toward the humble penitent at his feet, bade him solicit what he desired. The giant or rather the transformed giant, solicited the boon of being admitted as one of his vehicles under his former form of the elephant, with which request *Siva* complied, and mounted on him with his consort *Parvatee*. The *devatas* were much rejoiced at their deliverance, and therefore praised and worshipped *Siva* exceedingly.

The above event is commemorated on the sixth day of a feast called *Bramavootchavam* celebrated in the temple of *Siva*, on which day the idol of *Siva* is carried in solemn procession on the vehicle representing an elephant to which many offerings are made.

Plate No. 64 is the original Hindoo representation of *Siva* in the act of stabbing *Gajamooga Asooren* with a trident.

Nº 65.



JALUNDARUSOORA MURTHANA

Moortee

*Published by E. A. Rodrigues,
Oriental Lith. Press, Madras.*

CHAPTER XVII.

JALUNDARAUsoora MURTHANA
MOORTEE.

(Plate No. 65.)

It is written in the Scandapooranum that in the first ages of the world Visava Moortee a being who emanated by Siva's command, and who was directed to sever one of Brama's heads, who after executing his commission, and being quite intoxicated by the action he had committed, as will be seen in the preceding chapter of this work, repaired to heaven, and most cruelly oppressed the inhabitants thereof. At which time Siva the king of heaven in order to rescue them from the great and valourous tyrant opposed him with great power and might, subdued, and vanquished him, when, he having had no other alternative, prostrated himself at the feet of the king of heaven, and implored forgiveness and protection, who in compassion to his repentance and unfeigned submission, spared his life by casting off into the mighty ocean, the flames of his indignation, at which place these began to take the formation of an infant, which the lord of the sea, perceiving, reared up very affectionately and named it *Jalundarausoora*. On a certain occasion, the infant through hunger made a clamourous noise, which produced great terror and alarm, in the whole world, and Brama, who could not suffer the ado with patience, hastened to the place, and on his arrival at the residence of the lord of the sea, he met with every attention, and a very hospitable reception such as is due to a god of his exalted rank. The lord of the sea then took occasion to place the infant on the lap of Brama, which he affectionately caressed, and pronounced a long benediction on it; when, it is said that the infant, laying hold of his beard pulled it with great violence, so that tears started into his eight eyes through the acuteness of the pain, whereupon Brama, retained his wisdom of prognostication, and addressed the lord of the sea, saying "Oh king of the sea, this child which was a mere monument of Siva's indignation, will in process of time be invincibly powerful and thereby become the sole Monarch of the great universe" so saying he left the palace of the lord of the sea.

In process of time the child was accordingly endued with much wisdom, and well versed in the Vedas, and particularly well skilled in the Arts of war, and joining himself with the giants, waged dreadful wars with the inhabitants of heaven and earth, the result of which was that his arms were invariably crowned with victory. He then erected a city of unheard of magnificence and in the heart of it he built a golden Palace, which in grandeur excelled Vicoonta and Kylasa, at which the inhabitants of Vishnoo and Siva, were struck with consternation and surprise. He then fixed the seat of his government, and named the place *Jalundarausoorapooram*. During

his reign, he married a young vestal, named *Veerinthay*, who was no less modest, than beautiful, and endowed with a sweet voice, and as the writer of the *Pooranum* describes, as *beautiful as the Pea-Cock in shape and comeliness, and her sweet voice excelled that of the Night-in-gale*.

While he was enjoying the sweets of domestic life with his beauteous partner, he received intelligence from his messengers that the inhabitants of heaven, were concealed in the Mount *Muggamaroo*, bent on treacherous purposes; he then determined to carry his immense Army to root them out of the place, but before they were attacked, fear compelled them to take their flight, as the lesser animals of the forest fly at the sight of the king of the forest, the lion. They ran for refuge to *Vicoonta*--and stated their grievances to *Vishnoo*--who having compassion on their distressed situation, attacked *Jalundarausoora*, and continued to fight him for a period of twenty thousand years of the gods, but was not able to overcome him and in consequence he was obliged to have recourse to peace and reconciliation.—In the mean while the inhabitants of heaven escaping the outrages of the giant, repaired to *Kylasa* and applied to Siva for redress, who in order to deliver them from the slavery of the giant metamorphosing himself into the form of an old hermit named *Virthasuniyasee* and holding an umbrella in one of his hands and in the other a stick, appeared before the giant and with one of his toes described a circle on the ground, from which a weapon called *chuckram-yotham* issued, which in an instant of time severed the body of the giant into two equal parts, and then Siva opened the eye on his forehead, with which he looked on his subsidiary warriors, the flames thereof issued forth and burnt them down to ashes.

Siva in consequence of his having in this glorious manner vanquished and destroyed the giant, the possessor of such extraordinary valour, whom no other gods could overcome---was designated *Jalundarausoora, Murthana Moortee*, under this attribute he is worshipped by his followers in the temple now in existence near *Benares*.

When *Veerinthay* the disconsolate widow of *Jalundarausoora*, was suffering the utmost affliction and indelible grief on the death of her lord, *Vishnoo* who prior to this was in love with her, availing himself of this advantage metamorphosed himself into the form of a Dervise and seated himself at the foot of a tree of the garden attached to her magnificent palace, under pretence of performing austerities to obtain bliss. The particulars of this event will be given hereafter.

The Plate No. 65 represents Siva in the act of destroying *Jalundarausoora* with the *chuckram yotham*—at the same time casting the darts of his fiery eyes on his subsidiary warriors. *Parvatee* his consort is shewn seated on his left.

GOURY VARAPPRATHA MOORTEE.

(Plate No. 66.)

The Pooranam in reference to the above Moortee, states that in the early ages of the world, while Siva and his consort Goury Davey the goddess, were seated on their magnificent throne; Siva had at the earnest solicitation of the goddess, delivered a lecture relative to the creation, preservation, and destruction of the universe, he also exhibited the sacred mysteries of the Vedas---and observed that he was wisdom itself, which is the object of every action, that he is the supreme ruler of the world---that he pervades all things, as there is substance or oil in the gingerly oil seed, and the five primary sensations, viz. of feeling, touching, seeing, smelling and hearing, are carried on by the power of the rays of his wisdom and that he is omniscient, and that the sun and moon are his eyes, which he in wisdom had created in order to dispel the darkness of the world he had created, and that he had also created Mayga, which means temptation or illusion that he may not be understood or comprehended by any one, and that there are two ways of devoting ones' self to him, the first is by bestowing alms and performing all manner of charitable acts, and the other is by wisdom alone, it being his nature, but the goddess not paying proper attention to every part of his discourse, exclaimed, "Siva! oh God almighty, as you say the sun and moon are thine eyes, would the whole world be darkened, were thine eyes to be shut," and when on being replied in the affirmative the goddess closed the eyes of Siva, with her hand, when Siva knowing the great darkness which would overshadow the world, it pleased him to expel it by opening his fiery eye on the forehead, and at the same time cursed the goddess and changed her into the similitude of a peacock, to punish her extreme insolence. The transformed goddess being now ordered to depart from the presence of her lord, most pitifully solicited Siva to give her a fore-knowledge of the time of her restoration to her former state, Siva then replied. "Thou shalt be restored to thy former state, when thy devotional piety proves satisfactory," so saying Siva disappeared from the presence of the goddess.

Then the Peacock in order to perform devotions towards Siva---took its station on a tree in Mylapoor, and there continued to be in devout meditation and prayer---supplicating Siva to forgive her sins, and to restore her to her former state---whereupon, he being pleased with her faith and piety was pleased to restore her to her former state and form, and from henceforth the name of that country or village was called Troomylapoor commonly called St Thomé.

Independant of the above story, it is written in the Vedas, and by the Reeshees that as Siva blessed the goddess under the shape of Goury Varappratha Moortee, while the goddess (when performing penance) worshipped Siva by making a lingum with clay and

preserved it by covering it with her hands from being washed away by the overflow of water, which Siva in order to test her piety caused a mighty River to overflow---From this circumstance he has obtained the appellation of Goury-Varappratha Moortee---and he is worshipped in this form in all Siva temples according to the rules of the Agama Sastram.---Plate No. 66 represents Siva in the attitude of delivering his lecture to Goury Davey.

CHUCKRADANASWAROOPA MOORTEE.

(Plate No. 67.)

The story of the above Moortee or form of Siva is related in the Vedas, as follows. In the early period of the world, Siva in order to kill Salandarasooran a robust and invincible and blood-thirsty giant who was at that time oppressing and ill treating the Gods, disguised himself in the shape of Veeroothasunniasee-vatian, and having repeated certain muntrums scraped the earth with his toe in a circular form out of which issued a deadly weapon called chuckram-yotham which came forth as the sun darting from the horizon radiating with its glorious rays, and with which Siva severed the head of the giant, and thereby saved the gods from further disturbance.

Vishnoo having heard of the weapon of such mighty power from the gods, at a place called Troomalpooram adjacent to Conjeevaram, and with a view to be possessed of a similar weapon, commenced the performance of devotion and austerities toward Siva to obtain the gift, at the end of which Siva not having appeared, he continued his devotion for a further period of forty-five days, and moreover worshipped him by offering a thousand lotus per day; and by repeating Siva's thousand names or attributes, when Siva, in order to try his piety and zeal, caused one of the flowers to disappear at the time Vishnoo was engaged closely in his devotion---but Vishnoo having discovered that one of the flowers was missing resolved to replace or substitute it by pulling out one of his eyes, rather than that his sacrifice should be incomplete---When Vishnoo was on the point of sacrificing his eye, Siva, considering, the improper time, and of the circumstance being very inconsistent with the rules of religion, immediately made his appearance in company with his consort Parvatee, and took hold of Vishnoo's hand, which was then in the act of extracting one of his eyes---and addressed him thus. "My lord! oh father of the faithful. It is I, who, that in order to try thy faith caused a flower which composed thy bountiful and praiseworthy sacrifice to me to disappear, out of the thousand. Now I know oh father! thy sincerity and true piety---and I am well pleased with thee, and thy works emanating as they do purely through true faith. Yes lord, from henceforth thou shalt be known in the worlds by the glorious name of Senthamaracannan, and I will now comply most willing-

Nº66.



GOURY VARAPPRATHA

Moortee.

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Nº 67.



CHUCKRADANA SWAROOPA
Moortee.

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Oriental Lith. Press.*

Nº 68.



GOUREY LEALA SAMATA
Moortee

*Published by E.A. Rodrigues. —
Oriental Lithographic Press.*

ly with thy request"—Now Vishnoo having made his humble obeisance, solicited that he might be gifted with a chuckram-yotham, for the purpose of destroying the giant, named Salandarasooran son of Varoonarajan—upon which Siva was pleased to endow him with the weapon requested of him, and also instructed him in the proper muntrums, or form of mystical prayers for using it with success—and from which circumstance Vishnoo received the appellation "Suckray"—he at last destroyed the wicked race of giants—Siva received the name or attribute Chuckradanaswaroopa Moortee from his having endowed Vishnoo with the weapon above named.

Plate No. 67, represents Siva granting Vishnoo's request—the image on the left of Siva, is the goddess Parvatee.

GOURY-LEALA SAMATA MOORTEE.

(Plate No. 68.)

The subject concerning Siva's attribute which he obtained from his followers—viz. Goury-leala Samata Moortee, we read of both in the Coormah and Machia Pooranums and contain such unveiled descriptions of obscenity of so diabolical a nature, that we dare not stain these pages with such abomination and which must in no wise meet the public eye. We only mention that the subject of the above form of Siva is in representation according to the Hindoo ideas of conjugal felicity of Siva and Wooma or Parvatee his consort—which circumstance entitled Siva to the attribute Goury-lela Samata Moortee.

Plate No. 68, represents the Nuptial cot of Siva and Parvatee seated on his lap, kept in most Siva temples.

TRANSLATION OF PART OF THE REMAINS OF THE RAMAYANAM OF BODHAYANAH.

(Concluded from page 106.)

In alegoric strains the Muni strove,
To render wisdom pleasant to his ear,
The flame of virtue in his breast allume,
And pour the balm of pity o'er his heart;
Intent, or to prolong her fate, or save
The child of sorrow from the hand of force,
And, such the power of eloquence divine,
That, to his deep-fraught words, the furious king,
Gave due attention and observance calm.

The complaisance of Rávanah is not, however, of long continuance: the Muni uses a variety of arguments to prevail on him to desist, but to no purpose, and at length the fire of his wrath, is so strongly excited, that forgetful of his cast and apparent age and imbecility—

—more raged the King, and raising high
The trembling spear, with all his force of nerve,
Hurled the unallowed weapon at his heart.
As from the scaly monster of the flood,
Though thrown with force gigantic, bounds
The pond'rous fragment, from the Muni's breast,
So glanced the missile steel; and wond'rous now
A sudden change o'er all his form took place:

¹ Compare the former description of the Hermit on his first appearance, with the circumstances of his metamorphose, and observe the contrast.

His Hermit's vestment shone with plates of gold,
And clasped his manly breast; his time-worn brows
Nodded with clustering plumes; the staff of cane,
Which erst could scarcely prop his tottering frame;
Shone in the sunbeams now a threatening brand.
O'er his broad shoulders rose his ample shield,
And at his side the sable buffalo roared.
Raised to the sky his mighty form appeared,
And at the terrors of his lightning eyes,
The heav'n-touched mountains sank beneath the vales,
Confess'd he shone the potent king of Hell.
When on the royal beasts prescriptive haunts
The roaming tiger falls, and sudden sees,
Arous'd to vengeance, all his force prepared.
Aghast he stands—then steeling every nerve,
Rushes to meet the foe, and dares the fight:
Thus Rávan—

The personage concealed under the form and garb of a recluse Penitent, as above indicated, was Yamah, the king of Death and Hell—he has the guard of the southern region of the World committed to him, whence he issues on every occasion that requires his appearance mounted on a black Buffalo; but as his presence is frequently necessary in the infernal realms to prevent the disturbance and confusion that continually breaks out among his unruly subjects, he has under him an army of Demons, called Kingearáh, whom, during his absence in the world below, he sends over the southern regions of the World to bring him immediate information of any occurrence that demands his interference. Some of these, passing over the wood in which Rávanah had alighted with Sitá, (Lancá is situated in the south) saw the danger which threatened the Queen, and as their swiftness is equal to that of the forked lightning, gave instant intimation of it to Yamah. The God who was apprehensive of the result of a contest with Désagrivah (the ten headed) took on himself the form before described—the result his known. The combat between the king of Lancá and the king of Hell was tremendous—after relating the change in the appearance of Rávanah, who was obliged to resume his proper gigantic shape, in terms still more terrific than those descriptive of Yamah; the Poet proceeds.

Rude their encounter, terrible and fierce:
Fierce as the shock, when thro' the middle air,
Rushing impetuous, adverse demons meet,
And, while continual thunders shake the earth,
While storms on storms, slow rolling thro' the sky
And threat'ning ruin, terrify the World,
Enwapt in clouds and murky darkness, hurl
The forked lightning.—Blows quick following blows,
Resounded thro' the troubled air and 'woke
The echoes of the wood to wildest uproar.

The Battle raged without intermission for seven days—the earth could not contain them and (by the magic power of Rávanah and divine power of Yamah) the conflict was continued in the air: Rávanah being mounted in his flying Car, which moved by enchantment, and Yamah on his Buffalo. At length, Rávanah, on setting out on the expedition to seize Sitá, had armed himself at all points, lest he should be obliged to fight

with Rámah or his brother, took the arrow called Parupadam, presented to him by Siva, the force of which no power divine, demoniac, or human could resist, and threw it at Yamah;—the God fell headlong to the Earth.

On sounding pinions through the yielding air
When flies the terror¹ of serpent tribes,
From the dark womb of sulphurous cloud
Sudden the rapid lightning darts, the stroke,
With force inevitable, to the earth
Headlong precipitates the soaring bird,
Mangled and scorched; thus Yamah wounded fell,
As, in Malaya's sandal scented groves,
When from the hunter's hand the barbed steel
The spotted monster goes, and, writhed with pain,
He tears enraged the blood impurpled ground,
And by the roar of horrid anguish wakes
The echoes of the rocks; thus death's great King
Infuriate raged, and, with so loud a voice,
Vengeance denounced upon the tyrants head,
That, shrinking from their spheres, the planets fled
And struck with dread, the monster of the waves
Plunged to the lowest regions of the deep,
Where ends Varnnah's reign and Hell begins.²
And now he lifts on high the ebon³ mace,
Whose mortal stroke none living can resist,
Which melts the marrow in the aching bones,
And in the livid veins congeals the tide
Of healthful life: which from the jewell'd throne
The powerful monarch levels now in dust.
Or hurls the shred clothed beggar to the grave.
Then had the Lord of Lancà felt its force
And Rámah's prowess ne'er been known to song:
Then had the dark decrees of fate, inscribed
On living adamant by him, who gave
Specific form to all that here exists.
Been contravened, and gifted Rávan died
By hands immortal: then had Brahmá's power,
His Holy promise, and his destined will;
Alike been ridiculed by gods and men.
The swan-borne god arose; swift the dart
That springing from the insidious woodman's bow,
Pierces the tiger's side, he reached the Isle,
Where stood the power men tremble to behold,
Glancing red lightning from his angry eyes;
Grasp'd by each hand the fatal mace was raised
High o'er his head, and for the deadly blow
Each muscle of his giant form was strained,
Expectant of his fate, not fearing, sat
The car-borne king, disdaining coward flight,
If flight from rapid death could ought avail.
Thus when from high the falcon stoops to seize,
His long beaked prey, the fearless bird reclines
Supine upon the bosom of the air,
Watching th' impending stroke, and 'gainst the foe
Extends his long-bill like a warrior's spear⁴
When now confessed the Lord of Nature shone,
His four-fold face emanating beams of light
As if four suns had ris'n t'illumine the World.⁵

¹ The Garudah, which is said to feed on serpents; not the bird which is so common in most parts of India, and which we call the Braminy Kite, but a monster of the species, which is said really to exist in the hills, tho' probably seldom met with but in fables.

² The extravagance of the latter part of the passage will be pardoned for the sake of the former: it is carried much further in the original—the sudden disappearing of the stars terrifies the Gods, who rush through the portals of Heaven to discover the cause and the plunging of the fish into the roots of the ocean, causes so great commotion in the world of waters, that all the ships sailing thereon at the time, are swallowed up.

³ Caladan'dam, *The Black Club*: it is the cause of violent death, as the tears of Mrutyu Dévi is of natural Death.

⁴ Lit. a Lance worn by the inhabitants of the hills, this is the principal weapon of that description of people to this day. I suppose the bird here meant is the crane, its name in Sanscrit is Longbeck.

⁵ Another extravaganza, Brahmá has four faces.

The Lord of serpents reined his rage awhile,
And said; "O heavenly soul! Primæval Lord!
If from the glories of Empyrean Heaven,
Me by thy mandates thou descend'st to bless,
When on the head of you devoted wretch,
I've hurl'd the vengeance of an injured God,
'Tis mine alone to worship and obey."
Dissuasive Brahmá thus—"O king of Death,
Why gainst my offspring! whom the world revere,
Burns thus thy wrath? Withhold thy deadly hand,
Nor render vain, the ordinance of fate,
Which erst to suppliant Rávan's vows I gave,
By cruel penance, self-inflicted pain,
And tortures moved, which to hear would freeze
The vital blood of man.—Thus I ordained—
'Thy fated life shall from demoniac might
And power divine be safe; by human strength,
If e'er thou fall'st in combat, shalt thou fall.'
Then O desist! on me and my fame,
If at the gifted Lord of Lancà aimed,
Thy ebon weapon lights."—He ceas'd, and Death,
In remembrance of his fall by mortal hand
Still rankling in his breast, unyielding stood;
His dreadful eye flashed anger on the King
And high in air again he raised his mace:
Then Brahmá mildly thus—

Brahma by a variety of arguments, at length prevails on Yamah to spare Ravanah, to which, however, the God very reluctantly consents; when his anger is allayed, he remembers the cause of dispute, Sita, whom he insists on restoring to Ramah;² this Ravanah obstinately opposes and again prepares for combat rather than permit it; the pacific interference, therefore, of Brahma is nearly rendered vain.

When rules the Lord of light the summer months,
When glow with heat intense the burning skies,
And, scarcely hidden, lurks the ready name.
Impatient of restraint in *very bough*,
Thus, moved by ardent winds, the ærid canes
Burst into flames, and midst the crackling woods
Dances the delighted deity of fire:
Anon, slow sailing through the burdened air,
Great Indra's arm the pregnant clouds impel,
And angry Agnee sees his flames dispersed,
When yet the wood is scarcely half consumed,
And slow and sullen, wrapped in smoke retires.
Scarce is he gone when Ravan's voice is heard;
And thro' the air, in wild commotion, troop
The Genii of the winds; the clouds recede;
The waters cease; encouraged Agni turns,
Plies all his powers, incites his busy train
Of fire-hair'd fiends, till all the woodland burns,
One irresistible, continuous blaze.
So once again the flame of passion raged;
Vain the sweet voice of eloquence divine,
And wisdom sacred precepts all in vain!
Again in Ravan's hand the weapon gleamed,
Threaten'd again the dreadful mace of Death.
His anger scarce th' Almighty cou'd restrain,
As, frowning, thus he said; "Cease yet a while,
Impetuous spirits cease! Hear King of Death!
And for the fate of Sita fear no more!
Hear car-borne leader of the giant bands!
If e'er, unmindful of a female's tears,
Against her purity thou darest to raise
Th' unhallowed hand of force, the fire of Heav'n,
Swift darting from the vengeful clouds, shall fall
On thy devoted head, and, on the rock,

¹ Ravanah was a Brahmanah by the father's side.

² The whole of the Battle of Death with Ravanah, bears a resemblance to the conflict of Satan with Death at the Gates of Hell and the interference of Brahma to that of Sin: so much indeed, that had Bodhayana written in the Yavanda Dialect (Greek) he would have been considered as the prototype of Milton.

As by th' ungovernable tempest driven,
The bark is to ten thousand atoms crushed,
Shall strew in fragments round thy fractured skull."
He said—submissive bowed the Lord of Hell,
And hid in clouds, with all his demons sought,
In sullen majesty the southern realms.

Brahma ascends to Heaven and Ravanah is left, under the restriction of the malediction against him, to carry off Sita—He descends and awakes Sita from the magic slumber into which he had thrown her at the commencement of the combat.

— He raised her from the earth
And soothed her fears: still unassured she gazed
With eyes of wild insanity around
And from the King, within whose arms she lay,
Convulsed with horror, trembling shrank aghast,
Like diamonds cased in yellow¹ ivory shone,
Her radiant eyes and hers the glowing blush²
That on the bosom of the maiden burns,
Arising naked from the cleansing wave,
Whose unrobed form intrusive eyes have seen;
While, o'er her golden neck and heaving breasts,
In wild confusion spread her raven³ hair:
Those breasts on which the formless, God of Love,
Absorbed in sweetest extacy performed,
Delightful penance!⁴

¹ The complexion of Sita was yellow or golden, the word of Swarnam occurs so often in this Stanza that it was with difficulty I avoided that repetition so disagreeable in English Poetry, but so beautiful in alliterative versification.

² Lajja Ractam—the redness of shame.

³ Lit. the colour of a black bee.

⁴ This last thought is perhaps equal to any in the Poem; the words in the original are—Nirvid yasray ad Asramam, Savitanuh twan taj Jayayad,huna—Patrali twad Uroja 'Suila Nelaya tal pama 'Sata Yati.—The Poet addresses Sita. "Resolved now to conquer him (Ravanah) who has no material body (*the God of Love*) becoming a recluse Penitent, absorbed in contemplation, took his station on thee, and fixed his house of leaves on the place where the leafy marks are impressed between the mountains of thy breast." It is customary to impress marks

Ravanah conveys Sita to the city of Lanca and delivers her to the care of his niece Trijata:—here the action ends, and here ends, also, the remains of Bod,hayanah.

The interference of Yamah and subsequent circumstances are not in Valmiki who attributes the curse, said by Bod,hayanah, to be pronounced by Brahma to another person, and a former period. Ravanah, he says, by the power he possessed of conveying himself whither he pleased (*Carna Charo*, see the second of the Stanzas from Bod,hayanah in the original) entered Heaven and seeing Ramb,ha, the most beautiful of the Celestial Nymphs, fell violently in love with her, but, as she was attached to Nala Cubarah, the son of his brother Cubarah, (*the God of Wealth*,) she refused to listen to him, and he, therefore, ravished her. Here it is remarkable that Ramb,ha uses almost the same dissuasive arguments, as the disguised Yamah in the foregoing translation. When her lover, Nala Cubarah was informed of what had happened, he cursed Ravanah, in the words which Bod,hayanah attributes to Brahma. Thus the same circumstance, though differently told by the two Poets, is made the Palladium of the chastity of Sita: notwithstanding which, she insists on passing through the fiery ordeal after the conquest of Lanca to convince Ramah of her purity.

of leaves and flowers between the breasts of Cshatriya women, recluses reside in small houses of leaves frequently in mountainous situation; penances are often performed to enable a person to obtain victory over his enemies; hence the allusions in this Stanza, but there, though just and simple, I could not have rendered intelligible to an English Reader, and I, therefore, have retained only the general idea—this will serve as a specimen of my mode of Translation throughout.

APPENDIX

TO THE

TRANSLATION OF BOD,HAYANAH.

I CANNOT forbear repeating the sixth Note, in Page 106, in order to compare it with the following passages from Sanchoniathon and Aristophanes, which have just met my eye. The philosophy of Bód, hayanah may be considered as the *Epicurian* system of India; it differs both from the Vedanta and Sid,hanta, or Theological and Rational systems, in many respects (perhaps it may be characterized as an union of both) and appears to be that which first spread from India into Egypt, Asia proper, Greece and Italy; which produced at an early period, the Theogony and latterly the Poem of Lucretius—I shall give the Greek of Aristophanes to enable a more correct comparison being made.

BOD,HAYANAH.

BEFORE the Spirit, which primævally moved on the troubled waters felt an inclination to exert his creative energies by calling the Universe into existence, he

possessed only the Satwa Gunam (*the quality of unimpassioned virtue*); previously to the commencement of this inclination, the Raja Gunam (*the quality of passion*), acceded to the former, and the conjunction produced Sak,hyam (*Love*), the favor of the Sak,hyam increased by degrees until at length the sacred fire burned so strongly in the divine mind, that the smoke and fume arising therefrom produced the Tama Gunam (*the quality of depravity*,) and the Universe was created—hence the origin of evil at the first period of creation; the Tama Gunam subsiding, Love again prevailed, hence the origin of good at the second period of creation.

SANCHONIATHON.

THE principal of the Universe was a dark and windy air, or a wind formed of dark air, and a turbulent evening chaos: when this wind fell in love with its own principles, and a mixture was made, that mixture was called

Desire or Cupid; from whence came all the seed of this building and the generation of the Universe.

ARISTOPHANES.

χάος ἦν καὶ Νύξ, Ἐρεβός τε μέλαν πρῶτον, καὶ τάρταρος ἑυρύς.
Γῆδ', οὐδ' ἄηρ, οὐδ' οὐρανός ἦν. Ἐρέβους δὲ' ἅ πείρουι κόλποις
Τικτεῖ πρώτιστον ὑπὸ νύκτι ἢ μελανόπτερος ὦν.

Ἐξ οὗ κερυπτελλομέναις ὥραις ἔβλαπεν Ἐρως ὁ ωθεϊνός,
Στάλθων νῶτον ὦλερύναι χρυσαῖν, ἐκὼς ἀνομώκεοι διναις.

Ὅυλος δὲ χάει ὠλερόν τι μίγξει νυχίῃ, κατὰ τάρταρον ἑρρὺν
Ἐνέειψεν γένος ἡμέτερον, καὶ πρῶτον ἀνήγαγεν ἐς φῶς.

Πρότερον δ' οὐκ ἦν γένος ὠθανάτων, ὥς τιν' Ἐρως συνέμιξεν ἄωαντα,

In the beginning existed Chaos, and Night, and Black Hell, and wide extended Tartarus.

There was neither Earth, nor Air, nor Sky:—In the vast bosom of Hell

Black pinioned Night laid the primæval windy Egg,
From which, in due season, was hatched desire exciting Love,
Resplendent, as to his shoulders, with golden wings and resembling an ungovernable whirlpool:

He, uniting with rapid nocturnal Chaos, in extended Tartarus
Created our race and brought them into light;

For the Gods did not primævally exist, but Love mixt together and produced all things.

In these three passages the leading thoughts are the same; they indicate the existence of a primæval Chaos, and the production of the Universe from it by *Love*. Besides the Chaos, Bod, hayannah and Sanchoniathon, mention only an actuating principle: but Aristophanes has besides three distinct beings, Night, Hell, and Tartarus, respecting whose functions he is very indistinct. But how clear, how simple, how beautiful is the exposition of the Indian in comparison with the unintelligible mysticism of the Phœnician or the extravagant rant of the Grecian. God, says he, existed a pure and placid spirit, involved in himself and actuated by no extraneous objects--- this I understand to be indicated by the *Satwa Gunam*---besides himself there was nothing but a broad expanse of troubled Waters. The Chaos perhaps the *ενρος ταρταρου* of the Greeks---on this the *spirit of God moved*---“The Earth was without form and void, and darkness was on the face of the deep: and the spirit of God moved upon the face of the waters”---at length it was his Divine will to assume to himself feeling and passion, by the conjunction of which with Virtue was produced Love or affection. The latter by the social principles of its nature, could not exist alone, and by its energies, therefore, the world was Created; evil from affection having degenerated into self-love, by restriction to one object, and good from its being extended to many. The whole of this is clear, the deductions logical; and the reasoning, if not founded on an intimate knowledge of Divine, is at least compatible with human nature. Sanchoniathon, hearing, but not understanding, the foregoing on some similiar passage of Indian Philosophy, says the spirit of God was a “dark and windy air,” which preposterously “falls in *love* with its own principles,” and makes a mixture, but of what does not appear, except it be of itself and the Chaos,

for nothing else exists of which to make one; by this mixture Cupid, or *Love* is produced: Love then is both the cause and effect, actuating the dark wind in the first instance and originating from that very actuation. The last sentence, in which, by a jumble of Metaphors, the building of the Universe is said to spring from the seed of Love, is a suitable climax to the whole. The Greek is more reasonable and connected, but black pinioned Night laying an Egg in the bosom of Hell, from which Love with golden wings is hatched, conveys the idea of a black hen hatching a little, callow, yellow-winged Chicken, and by no means suits the sublimity of the subject, nor the magnificence of the corresponding thoughts: he makes Chaos, also, though for what reason I know not, take an active part in the Creation, and like Sanchoniathon involves the whole in a mist of obscurity. The last part of the last verse, is almost in the very words of Bód, hayannah. Arist.—πειν Ἐρως συνέμιξεν. Bó.—He (Love) moulded in his hands and gave a form to the Ball of the earth---only that the Greeks set before the mind the image of an apothecary *mixing up* (*συνέμιξεν*) drugs in a mortar.

On the whole it is evident that the conceptions in the three passages are the same: that the first is conspicuous for the propriety of its deductions, and the clearness of its expressions: that the second and third are obscured by that veil of mystery in which Ignorance always delights to envelope herself: that the former, from the terms in which it is conveyed degenerates almost to nonsense, and that the latter is disgraced by low and trivial conceits. The inference is that the Indian is the source whence the others have proceeded, but that, by the imperfection of the channels, by which the Philosophy of India reached Greece and Asia, it has degenerated from its original perfection, and shines dimly through the mystery and quaintness of Sanchoniathon and Aristophanes.

I never saw the passage from Sanchoniathon in the original, and am not prepared to contend for his authenticity, though I should be very much inclined to do so were it necessary. Aristophanes I admit, is only a Comic writer, and therefore not a criterion of Hellenic Philosophy, but it should be remembered, that he lived in the time of Herodotus, Socrates, and Plato; when the former had displayed to his countrymen the tenets of the Egyptians and Assyrians the second had explained, and the latter had written commentaries on them; his Philosophy, therefore, is an epitome of the prevalent opinions of the times:---that he indeed “held the Mirror up to nature and shewed the very body of the times, its form and pleasure”---is plain, from the story told by somebody, of Plato’s sending his works to Dionysus, to inform him of the manner of Athens, and his Comedy of the Birds, whence the foregoing extract it should be remembered was written in a more dignified occasion than most of his works, to persuade his countrymen to fortify Deceleum against the inroads of the Peloponnesians into Attica.